

CHALCEDON Report

Faith for All of Life

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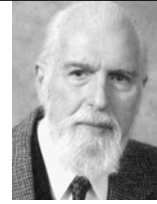
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The Church

(Reprinted from *Law and Society*, Volume 2 of the *Institutes of Biblical Law* [Vallecito, CA: Ross House Books, 1982], 335-338)

One of the most confusing aspects of any study of Scripture is the misuse of the word *church*. The English word *church* comes from the Greek adjective *kyriakos* "as used in some phrase as *kyriakon doma* or *kyriake oikia*, meaning 'the Lord's house,' *i.e.*, a Christian place of worship."¹ The New Testament word *ecclesia* does not refer either to a building, or to an institution, such as the Roman Catholic Church, the Southern Baptist Church, the Presbyterian Church of America, and the like.

The Old Testament has two words to designate the covenant people: *'edah* (congregation) and *qahal* (assembly). The Greek word *ecclesia* conveys both meanings. As Alfred Plummer noted, "The name 'Church' is in itself strong evidence of the connexion [sic] between the Old Covenant and the New."² S. C. Gayford said, "*Ecclesia* is used in NT of a single community of Christians, or of the sum of the single communities, the whole body of Christians."³ Moshe Weinfeld has written of the Old Testament usage of *congregation*, that it refers to "the people of Israel" in their "social, military, and sacral capacity,"⁴ A careful reading of the Old Testament makes clear that *congregation* includes "church," "state," "army, and more.

A Covenant People or the Building?

Rather early, however, *church* came to mean the institution and the building, although this meaning only became fixed in the later "medieval" period. The equation of the institution with the church led to the growth of Rome's

power in the institutional sense. The reading of Scripture made clear how broad the scope of the church is, but the institution claimed the scope and the power of the church. The Reformation did not alter matters; theology changed, but ecclesiology was less altered, and Milton was able to observe rightly, "New presbyter is but old priest writ large." Subsequent history has not altered that course. Baptists broke with this tradition, but they retained the use of the word *church* for the local congregation and building and thus read Scripture on the *church* in terms of a local institution. Thus the institutional frame was still retained.

Some English theologians came up with still another answer. They recognized the broad and inclusive nature of the word *church*. Plainly, it included people, church, state, school, and more. These men sought to restore the more catholic meaning of the word *church*, but as opposed to the late medieval inclusion of all spheres and powers under the institution for worship, they included all under the monarch. The nation was to be a covenant nation, both church and state, and it was to be a restoration of the lost unity which Christendom was seeking. Freemantle described the English settlement thus:

It recognizes that the will of Christ resides, not in the ministers of public worship acting separately, but in the whole brotherhood, to which alone we can apply the words, "His body, the fullness of Him who filleth all in all." And this is consonant with the most ancient opinion and usage of the Church....

We may sum up the Reformation settlement, then, in these terms. The whole body of citizens, which was called by one collective term. "This Church and Realm" (a single word followed by a verb in the singular number), moved together under its sovereign ruler.⁵

Since the days of Archbishop Laud, the opinion has been fostered that the Church of England is nearest to Rome, and half-way between the Reformation churches and Rome. This is only true if we look at vestments and the like. In its concept of the church, the Church of England is further removed and is diametrically opposite to the Church of Rome. Only a few of the most radical Anabaptists held to a like view of the unity of church and state under the civil order.

Denominational Insights to the Church

We must, however, recognize that Rome, the Baptists, and the Church of England have each in their way called attention to an important aspect of the *church* but identified it too closely with the institution. The Baptists have recognized the local nature of the worshipping group and the primacy of faith. The Church of England has seen the relationship of the entire people and their institutions to the church of Scripture but has reduced the church to the nation. Finally, the Reformed churches have recognized the centrality of the covenant, but they have reduced the covenant to the community of institutionalized worshippers.

In Hebrews 12:22-24 we meet with

a declaration concerning the church which throws much light on the breadth of its meaning:

But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

What Is the Church Really?

First of all, the church is clearly linked to the Old Testament covenant people. It is one body with them. *Zion* and *Jerusalem* are terms now applied to the church. What the old was, the new now is. It is not Mount Sinai that we approach but Zion, the established place of God's people. We are not in the wilderness; in Christ we have entered into the promised land, and we are now to exercise dominion in it.

Second, the church is the City or Kingdom of God. It is thus more than any church (as we call it) or state can be. The boundaries of God's church include every "church," state, school, family, individual, institution, etc. which is under Christ's royal law and rule. But it includes far, far more. In the church are also the wholly sanctified saints in heaven, "an innumerable company of angels," Christ our Redeemer and King, and God our Judge and Creator. Buchanan notes, of the term "heavenly Jerusalem," that:

"Heavenly Jerusalem" was not used to mislead the reader into thinking Mount Zion was in heaven, although Jews and Christians believed there was a Jerusalem in heaven as well, but to affirm its divine origin.⁶

Third, entrance into the church is by regeneration. It is the "church of the

firstborn." Jesus Christ is the firstborn of God, the heir of all things, and we are, by the adoption of grace, sons of God and firstborn heirs in Christ. The firstborn of God is the heir of the Kingdom of God (Mt. 21:38, 43). The covenant people are thus required in Christ to possess God's earth which the false husbandmen have seized (Mt. 21:33-46).

Fourth, the church is "the general assembly...of the firstborn," or we can say, the entire assembly. The New English Bible renders it "the full concourse and assembly." Since it includes angels, it is not limited to men.

Very clearly, the church in Scripture means the Kingdom of God, not merely the worshipping institution or building. It includes all who are in covenant with God, who believe in Christ and who obey His law. It includes all regenerate men, the redeemed in heaven and earth, the angels, true "churches," Christian states, families, schools, callings, and more. It includes godly men and their possessions, and the earth they subdue in the name of the Lord. The church is very clearly a worshipping local congregation, or a larger group of congregations, but it is far, far more, and we cannot restrict its meaning to an institution nor limit its cosmic scope.

To confound the church of Scripture with the church of history, the institutional church, means that an absorption with the institution rather than the faith ensues. Worship and the growth of an institution take precedence over the application of the faith to every realm and sphere of life.

The result is a radical warping of the entire life of the Christian. His life is then off center, and his daily walk becomes radically different from that required by Scripture. **CR**

1. D. W. B. Robinson, "Church" in J. D. Douglas, ed., *The New Bible Dictionary* (Grand Rapids, MI: Eerdmans, [1962] 1973), 228.

2. Alfred Plummer, "Church," in James Hasting, ed., *Dictionary of the Apostolic Church, I* (New York: Charles Scribner's Sons, [1916] 1919), 204.

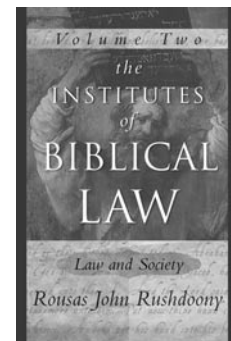
3. S. C. Gayford, "Church," in James Hastings, ed., *A Dictionary of the Bible*, Vol. 1, (New York: Charles Scribner's Sons, [1898] 1919), 425.

4. Moshe Weinfeld, "Congregation," in *Encyclopaedia Judaica*, V, 894.

5. W. H. Freemantle, *The World as the Subject of Redemption* (New York: Longmans, Green, [1895], 1907), 215, 216.

6. George Wesley Buchanan, *To the Hebrews*, The Anchor Bible (Garden City, NY: Doubleday, 1972), 222.

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Supporting the Local Church

It is only through faithful preaching and teaching of the Word that churches can fulfill their high calling before God.

The ministry of Chalcedon has for thirty-nine years promoted a very broad view of the Kingdom of God and the role of its citizens. Chalcedon is an educational ministry that seeks to proclaim the application of the Word to every area of faith and life. We are not competitors with the local church any more than we compete with the family or the state. We seek to be a voice directing men in terms of their calling to faithful service as citizens of the eternal Kingdom of God. That Kingdom is wherever Jesus Christ reigns. It begins in the heart and mind, but must extend outward to the family, the vocation, the community, and our message to the world.

“Christ is Lord” is our message. We call the state to its proper role. We call churches to their proper roles. We call families to go beyond study and worship to dominion activity in terms of their acknowledgement of Christ’s Lordship.

Emboldened by Chalcedon, numerous pastors are fearlessly proclaiming the Faith for All of Life. We are often told that “Chalcedon changed my life.” Some, struggling against great challenges in their ministries, have added with a smile, “It’s all your fault!”

Many ministries have begun because of Chalcedon’s encouragement to apply the faith to all areas of life: countless schools, all kinds of professional organizations, orphanages, political groups,

pro-life organizations, worldview organizations, charities, scholarly endeavors and more. Many have pursued theological training, including seminary training, and local churches have been organized as well, but many of our own “spin-offs” have been independent ministries. A few, particularly schools, have been privately owned for-profit ventures.

Some have criticized such activities and Chalcedon itself as “parachurch.” This charge is illegitimate, however, for it assumes that our duties more rightfully belong to, or are perhaps even in conflict with, the local church. The local church has a lofty calling, but if we allow it an elevated organizational structure we return to the fallacy of Rome.

Spheres of Authority

God has given us spheres of authority for governing our lives. What is legitimate for one sphere cannot legitimately be assumed by another. Authority is circumscribed by Scripture.

The family is God’s basic institution. Four of the commandments pertain directly to the family and its preservation. We are called to protect its honor (honoring father and mother), purity (no adultery), and property (no theft or covetousness). We are therefore called to preserve the family (and its definition in terms of “mother” and “father”) and further it by covenantal education.

The state is God’s ministry of justice (Rom. 13:1-7) and is godly when it

limits itself to defending liberty from evildoers. A Biblical state would seldom intersect the life of the self-governed man. The limited scope of a Biblical state is easily seen in the limitation of the tax to a head tax, a uniform amount on all adult men (Ex. 30:11-16). A uniform tax would have to be so small that even the poor could afford it.

The organized church is also a necessary but limited sphere. It is a ministry of grace, which can only be fulfilled by its proclamation of the Word. The church is a *ministry* of grace, but not the *mediator* of that grace. Its purpose is to encourage the saint’s growth and edification, but it cannot go beyond its authority and try to control all aspects of the Kingdom of God.

Levites and Temple Priests

There is a Biblical model for the organized church and the work of the church. In the Old Testament, the Levites were dispersed throughout the land. Only a small number of the Levite tribe were qualified to perform acts of worship in the sanctuary. The tithe for God’s work went not to the few temple priests, but to the Levites, who, in turn, passed on one-tenth of that amount (1% of the income of the people) to the priests in the temple (Num. 18:21-28). God’s property went to God’s larger work and this giving was under the control of the tither. There is no indication that the tithe had to go to “the local Levites.”

The Levites performed many func-

tions including acts of charity, education, and music. In the early church we know that believers quickly saw their responsibility to rescue babies abandoned by the Romans (infanticide). There was, no doubt, a method of finding and placing unwanted babies.

The organized church has as its purpose the preaching and teaching of the Word and corporate worship. Its role is essential and need not be diverted by insisting all Christian activity be under its organizational umbrella. There is, thus, a need for Levitical work in the body of Christ which builds on the teaching of the organized church.

One legitimate area of the church outreach is in missions, but even here Levitical work has been far more efficient. In the 19th century the creation of independent mission boards to oversee missions allowed for the greatest expansion of missionary activity in history. The churches gave up direct control but supported these agencies for the good of the Kingdom.

The Church vs. a Church

We often fail to properly see the role of the church in the Kingdom of God because we artificially limit our idea of the church to its structural or organizational aspect, rather than seeing it in terms of its members and its head, Jesus Christ. The church of Jesus Christ is the "holy catholic church" of the Apostles' Creed; it is all God's people of all time, living and dead.

Most believers recognize the church is not a building. Unfortunately, when we speak of the church, we do still frequently limit it, if not physically, then structurally, by locale or government to "a church" or "a group of churches." God has given legitimate organizational structure to the local church, but we wrongly limit the "holy catholic" or universal church to any one level or manifestation of its structure.

It is certainly not inappropriate to stress different areas of church life. Paul distinguished between all believers when he wrote to the *saints* in Rome, Ephesus, Philippi, and Colosse, but, in speaking to the authority of a local assembly when error had to be addressed and corrected, he wrote to *the church* at Corinth and Galatia. A problem occurs when men view the universal church of Jesus Christ and His Kingdom in terms of any single manifestation, when *the church* comes to mean *this church*. The church of Jesus Christ is all its members of all time, and the Kingdom of Jesus Christ is wherever He reigns. The local "church" is called to be a part of the Kingdom, but not to be its head.

Productive Christians

Man was created to have dominion over the earth. All too often men have tried to have dominion over one another instead. This is the problem of one sphere trying to control another.

The state has, at times tried to control the church and, in the medieval period, *vice versa*. The church cannot, however, be called a "parastate" organization just because it exercises a form of government and judicial authority over its fold. Neither can the state be called a "parachurch" organization just because its laws are based on a moral foundation. Neither belongs to the other, nor need they compete one with the other. Neither ought to be defined in terms of the other.

The state has a negative function, the suppression of evildoers who threaten the people from within or without its borders. If the state does its job, the family and church are more secure in theirs.

The church also has at least a defensive role, in that it defends and preserves inviolable the Word. When the church effectively performs its duty, the family is strengthened and the role of the state

simplified as the culture reflects a high moral ethic.

Both church and state are ministries, the state of justice and the church of grace. What neither can do is create new avenues of godly activity. These are the works of individuals and associations. They expand the productivity of the Kingdom activity in specialized ways while the church supports them by founding such enterprises on faithful Biblical teaching.

One such area in the last generation has been Christian activity in education at all levels. Local churches have, at times, taken the lead in establishing such schools, and I would propose that this education is a logical extension of the church's teaching of the Word.

Even in this area, however, the management of the school often suffers at the hands of non-educators. The most efficiently run schools are those run by individuals as free-enterprise undertakings. Not a few of these are by ministries who legitimately see these schools as ministries in their own right. God's work is neither limited to the institutional church nor to what any tax code defines as "non-profit." God's work is what magnifies the Lordship and dominion of Jesus Christ.

Music is another legitimate area of church authority, but not all music is appropriate for worship. So individuals have developed their skills in terms of their faith. The Kingdom of God is proclaimed, for instance, in each Judy Rogers' song a child sings with his mother while doing errands.

Kingdom Work

The Kingdom of God is advanced by the power of God's Spirit working in the church as the body of Jesus Christ. Individual churches and their pastors and elders have an essential role in Kingdom-building as they faithfully preach

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**Power today does not lie in politics or governments,
but in God's people of faith.**

There is a marked resemblance between our time and that of Elijah and Elisha. Theirs was a time of judgment; ours is as well. But there is a deeper resemblance. Their day was an age of syncretism, of radical compromise between the worship of the Lord and Baal worship. The two had been blended together to make one religion, so that a refusal to see the necessity for uncompromising religion marked Israel.

Israel rarely denied the Lord or professed open apostasy. Rather, it pursued a course of religious syncretism, using the name of the Lord but absorbing with their religion whatever other faith was expedient for them. Thus, they were not open pagans, but pagans who practiced their unbelief under cover of the Lord's name.

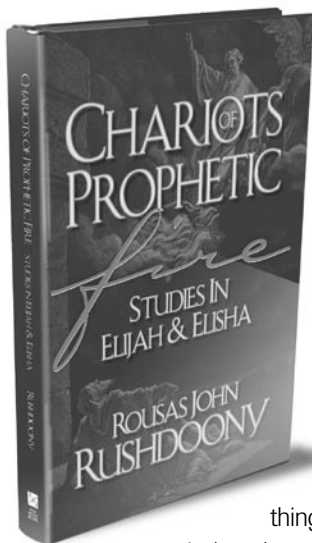
Syncretism is again our problem. Numerous forces, powers, and persons are accorded sovereignty over man. Today, Baal-worship is again prevalent in the name of the Lord. Humanistic statism is easily and readily submitted to by churchmen: children are placed in humanistic state schools, given

into the hands of the enemies of God, and people are only indignant if you condemn this practice. The major concern of most church members is not the Lord's battles, nor the urgency to make a stand against compromise, but, "How can I best enjoy life?"

The similarity does not end there. Elijah and Elisha's day was one of prosperity, a false prosperity that was largely the product of inflation. Our age, too, has been marked by an inflationary prosperity, and the loosening of moral and religious standards is one result. People want

things, not qualities or virtues. This mindset demands more material wealth for men and diminishes the need for moral and educational performance and excellence. It is now a virtue to tolerate evil and to be intolerant of any material lack for man.

In *Chariots of Prophetic Fire*, R.J. Rushdoony challenges the Church of our day to resist compromise and the temptation of expediency, and realize that the power today does not lie in politics or governments but in God's men of faith.



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The Comprehensive Gospel: Recovering Biblical Evangelism

Roger Schultz

Jesus [said], “All power is given unto me in heaven and in earth. Go...and teach all nations, baptizing them... Teaching them to observe all things whatsoever I have commanded you.... (Mt. 28:18-20)

— The Great Commission



Jesus Christ has called the church to deliver His whole teaching to all nations, and to do anything less than that is to fail Him.

I grieve to see the gospel reduced to canned approaches and silly slogans. Reducing evangelism to a few cheesy slogans violates the spirit of the Great Commission.

I grew up in a church where one of the pastors decided that every Sunday service had to culminate in an invitation to the altar. Because he only had a superficial understanding of genuine Biblical evangelism, the people starved spiritually.

True Biblical evangelism is much more than mere soul winning.

The Great Commission

The Great Commission is rooted in the total authority of Jesus Christ, who has been given all authority “in heaven and on earth” (Mt. 28:18). Christians who believe that Satan controls the earth will never have the assurance necessary for proper evangelism. Christ’s authority over all creation is absolute.

Stephen clearly points to the completeness of Christ’s authority and dominion (Ac. 7:54-55), as he witnessed the resurrected and ascended Christ at the right hand of God.¹ Stephen describes Jesus as the “Son of Man”

— using apocalyptic language from the Old Testament. The Son of Man is one who went to the Ancient of Days to receive a Kingdom (Dan 7:13-14), a Kingdom that was universal, everlasting and indestructible.

The Great Commission gives the assurance of Christ’s presence. Since Jesus is with the church always — even “to the end of the age” (Mt. 28:20), believers have a guarantee of success.

Compare the Great Commission with Joshua’s Commission (Josh. 1:5-9). God repeatedly told Israel not to fear — for He would be with them and would neither fail nor forsake them. God insisted that they obey His commandments completely and whole-heartedly. Most importantly, God guaranteed their success.

Sometimes we miss the exhilarating and pervasive optimism of this gospel universality. As the Holy Spirit was poured out, He evangelized — by proxy — all the nations of the world. Paul says that the gospel was preached to “all creation” and it was “bearing fruit” in all the world (Col. 1:6, 23). Romans begins and ends with the universal spread of the gospel (Rom. 1:8, 16:25-27). The closing benediction notes that the gospel has been “made known to all the nations,” leading to the “obedience of faith.”

The same gospel confidence is found in 1 Timothy 3:16, an early

Biblical confession of faith. Note the Christ-centered focus of the confession: on Christ’s incarnation (“revealed in the flesh”), crucifixion and resurrection (“vindicated in the Spirit”), and ascension (“taken up into glory”). What is most profound, however, is the confession’s confidence in the global spread of the gospel. Christ was “beheld by angels, proclaimed among the nations, believed on in the world.” It was an article of faith for the early church that the truth of the gospel had spread and was spreading to the nations.

The Great Commission involves a comprehensive task. Jesus instructed the church to teach the nations to observe all things that He had commanded. That would include, of course, the simple message of salvation. But it would include much more. The one who reduces the Great Commission to a few spiritual laws, and neglects the rest of Scripture, is not truly faithful to the Commission and Biblical evangelism.

The Comprehensive Gospel

We are commanded to teach all that Christ commanded. So, what did Jesus teach? He taught about the validity of God’s law, condemned antinomianism, preached on hell, stressed the doctrines of grace, and touched on the doctrines of the covenant, church discipline, and marriage, etc. In short, Jesus covered the fullness of scriptural teaching. To be

faithful to the Great Commission, we must teach everything that Jesus taught — and we must disciple the nations with those truths.

Other Scripture passages stress this comprehensive task. In his closing challenge to the elders at Ephesus, for instance, Paul stresses that he declared to them the “full counsel” of the Word of God. Elsewhere Paul notes the church’s obligation to take “every thought captive to the obedience of Jesus Christ.”

In Acts 16 there is a picture of crisis evangelism. The distraught jailer, preparing to kill himself, asks what he must do to be saved. This was the time, if ever there was one, for a quickie gospel invitation. The response of Paul and Silas was: “Believe in the Lord Jesus and you shall be saved — you and your household.” In addition to the expected exhortation to faith and salvation, the evangelists slip in a teaching about God’s grace to families.

Years ago I heard a fascinating testimony from a woman in northern Minnesota. She and her husband, Swanny, were unsaved and resisted the gospel, though it was faithfully presented by her brother, John.

“Aren’t you afraid of going to hell?” John asked. “No,” Swanny replied carelessly, “I don’t care if I go to hell.” John pointed to the children in the room and asked, “Do you want your children to go to hell?” At this point the woman’s voice cracked and her eyes grew teary. “You know,” she said, “John had us there. We hadn’t thought about the children... and we didn’t want to gamble with their eternal destiny.”

John used an important element of covenantal evangelism. God gives this promise to Abraham — to be a God to him and to his children after him (Acts 17:7). Peter reemphasized that message at Pentecost reminding the people that the promise was for their children

(Ac. 2:39). And God gives this promise to the church — that in Christ our seed is holy (I Cor. 7:14). The apostles evangelized this suicidal man by using the doctrine of the covenant — reminding him that God would save both him and his household. They followed up with a good old-fashioned household baptism. And if that approach was good enough for the apostles, it is good enough for me! **CR**

Dr. Schultz is Chairman of the History Department at Liberty University, teaches Church History at Christ College, and is the homeschooling father of nine children.

1. The fact of the ascension is critically important in the New Testament: Heb. 1:3, Col. 1:20, 1 Tim. 3:16.

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Education and the Church

Samuel L. Blumenfeld



Back in 1849, when the Protestant leaders of Massachusetts were debating whether to support the largely secular public school movement, they decided in favor of support. But they added some reservations. They wrote:

The benefits of this system, in offering instruction to all, are so many and so great that its religious deficiencies, especially since they can be otherwise supplied, do not seem to be a sufficient reason for abandoning it, and adopting in place of it, a system of denominational parochial schools....

On the whole, it seems to be the wisest course, at least for the present, to do all in our power to perfect so far as it can be done, not only its intellectual, but also its moral and religious character.

If after a full and faithful experiment, it should at last be seen that fidelity to the religious interests of our children forbids a further patronage of the system, we can unite with the Evangelical Christians in the establishment of private schools, in which more full doctrinal religious instruction may be possible.¹

If any of those Protestant leaders were alive today they would be horrified at the moral and spiritual state of our public schools, and would wonder why so many church leaders are still allowing their members to patronize that pagan, anti-Christian system.

Several whole generations of Christian parents have been so badly brainwashed by what they were taught in the public schools that they are incapable of understanding the evils in the system.

But the blame must be put squarely on the backs of the mainline Christian denominations, which still support the public schools. Even in Littleton, Colorado, where the horrendous school massacre took place, I doubt that there were any Protestant ministers in town who advocated a massive exodus from the government schools.

The Catholics, of course, had the right idea in the 1840s and '50s when they wrestled with the idea of the secular government schools, which they knew were dominated by Protestants. They tried to get government support for Catholic schools. When such support was denied, they simply created their own parochial school system at their own expense, which has educated Catholic children extremely well until only recently when they too succumbed to the cultural trends.

The Exodus

Meanwhile, millions of Christian parents have not waited for the leaders to tell them what to do. In the early 1970's, they began an exodus from the public schools into the many new private Christian schools and also started the homeschool movement. Christian parents have been the pioneers in developing this new form of education, free of state control. The homeschool movement not only represents a renewal of Christian education as a family responsibility, but also a new assertion of educational freedom.

The Home School Legal Defense Association, founded by Christian lawyer Michael Farris in 1984, has waged a constant war against school districts, superintendents, and truant officers who

flout the law to harass homeschoolers. Rev. R. J. Rushdoony was frequently called to testify in defense of Christian homeschoolers when they were dragged to court by overzealous bureaucrats. He knew that the battlefield of the war between humanists and Christians was in the courtroom.

Michael Farris is also a Christian minister. He has done what every other Christian minister should be doing: educating the children of his "congregation." Instead of founding a church, Farris founded Patrick Henry College in the year 2000, to create a body of Christian believers who will serve in Congress as aides to conservative legislators, and will also monitor what goes on in the Supreme Court. That is Christian service in the interest of education at its highest and most effective level.

Battlelines

It was Rev. Rushdoony's astute critique of humanism in his book, *The Messianic Character of American Education*, first published in 1963, that alerted many parents to the war between the humanists and Christians, a war that has placed Christian church leaders in a challenging position, but which too many ministers have simply chosen to ignore. They have allowed the humanists to take full control of the public school curriculum which reads like something right out of the Humanist Manifesto.

Too many Protestant ministers today wear blinders to avoid seeing the spiritual war going on all around them. In fact, many of them are actually on the other side, advocating abortion rights for women, marriage for gays,

even voting to place homosexuals into leadership positions in their church governance.

Rather than engage in battles with pseudo-Christians, Farris has chosen simply to assert the Christian religion as not only a source of abiding faith but also a source of education for leadership. That is the new wave of Christian education: homeschooling, Patrick Henry College, and other orthodox Christian colleges, such as Christ College, Bob Jones University, Pensacola Christian College, Liberty University, and Regent University.

A Christian phalanx is being mustered that will in time be strong enough to storm the ramparts of liberalism. These young Christians see their futures as fulfilling the needs of society for moral, spiritual, and political leadership. They will strive to restore the Christian foundations of our society because that is their sacred mission.

An Original Nothingness

The liberal elite is frightened to death of them. Liberals, who personify spiritual emptiness, don't have the spiritual power to fight them. Rev. Rushdoony wrote in July 1982:

Humanism and evolution posit an original nothingness, a primeval chaos. Out of this impersonal void, the cosmos evolved. Consciousness and personality are latecomers in a "universe" of supposedly billions of years in age, and both are likely in time to disappear, in terms of this view... This means that material forces, mindless and lawless, govern the life of man, not a personal God.²

And so the only thing liberals, who believe in nothingness, can do is slander Christians and condition the public to respond negatively to the word "Christian."

Another great dividend of the Christian homeschool movement is the enhancement of freedom through rejection of the government as educa-

tor. The most important instrument of social and spiritual control in a statist society is a government education system. A statist society is one in which the idea of a mythical, all-powerful state takes the place of God and is imbued with divine power.

In the United States, the public schools have asserted that notion in subtle ways. They don't outright teach that the government is God, but by their elimination of God from the curriculum, they infer that the state is the ultimate authority in life.

We must credit Christian homeschoolers for having the courage to challenge statism. We must return to Jefferson's view that government that governs least is the best for a free people. The challenge is immense. But the students at Patrick Henry College, and other good Christian colleges, seem quite willing and able to take that challenge on. **CR**

Samuel L. Blumenfeld is the author of eight books on education, including *NEA: Trojan Horse in American Education*, *How to Tutor*, *Alpha-Phonics: A Primer for Beginning Readers*, and *Homeschooling: A Parents Guide to Teaching Children*. All of these books are available on Amazon.com or by calling 208-322-4440.

1. The Protestant Association of Massachusetts was responsible for the report favoring support of the public schools. See *Common School Journal*, Vol. II, No. 14, July 15, 1849, 212-213.
2. R. J. Rushdoony, *Roots of Reconstruction* (Vallecito, CA: Ross House Books, 1991), 154.



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The Power and Authority of the Church

Greg Uttinger



What is the power of the church, and the source of her authority? The church is the body and bride of Christ. He is her head, both organically and administratively. He is the source of her life, and He is her sovereign King. Such authority as the church has, she receives from Christ. He grants that authority through Scripture and in terms of Scripture. The church has no authority or power apart from the Word of God, and certainly no authority above the Word of God.

The church's power is spiritual. She does not wield the sword or the rod. These belong to the state and the family respectively. The church wields spiritual weapons: the Word of God, the sacraments, and prayer. Any monies, properties, or technologies she may employ must serve her use of these spiritual weapons. We cannot make the church a political machine, a business corporation, or an entertainment enterprise. When we try, we actually vitiate her power.

Respect for church authority means humility and meekness. It means daring to think we can be wrong, that we might need help. Ultimately, it means obedience to Jesus Christ.

A Threefold Power

Theologians have described three facets or dimensions of church power — the prophetic, the kingly, and the priestly.

The church has been entrusted with the Word of God. She is to preserve it, teach it, and preach it. She is to tell the world what it means: to write creeds and

confessions that accurately reflect the teaching of Scripture.¹

The church has the authority to carry out Christ's commandments with respect to her mission. She is to do what Jesus says. Where He has given only general commandments (worship on the Lord's Day, for example), she is to settle any necessary details (times, location, and order of worship).

The church has judicial authority. Jesus granted His apostles the keys of the kingdom of heaven, the right to open and shut His Kingdom. "Where two or three are gathered together in my name, there am I in the midst of them" describes the significance of lawful church discipline. The decisions and judgments of church officers, when they lawfully exercise their authority in accordance with God's Word, have already been pronounced in heaven. Christ has made these officers a lawful tribunal for that purpose. This is why their decisions are valid, and must be obeyed in conscience.

The Royal Priesthood and Its Officers

This threefold power belongs to all of God's people. Like Israel, the church is a "kingdom of priests." She constitutes a "royal priesthood." In the broader work of ministry and discipline, each of her members plays a vital role.

Nonetheless, Christ has given His church officers. Scripture speaks of the spiritual gifts of ruling and teaching, of governments and helps. It lists specific qualifications for two offices, elder (or bishop), and deacon.²

Elders are the shepherds and overseers of Christ's church. Their authority

is ministerial. Peter warns elders not to act as "lords over God's heritage." Though the elders receive their office through the consent of the local congregation, their authority comes directly from Christ. They are His ambassadors, His agents.

Christians are to take the authority of their elders as seriously as they do that of the civil magistrate. Hebrews charges us: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls...." Those words *obey* and *submit* do not go down well in post-modern America, but the words are God's.

The Church and God's Other Governments

The church, then, is a government. It is distinct from the other governments God has ordained, but its authority and responsibilities coordinate with theirs. The church's power reaches beyond Sunday morning, and her elders will often work closely with the family and the state.

Such an understanding of the church naturally raises questions. Here are three:

1) Shouldn't the authority of the church assume liberty of conscience in light of the principle of *sola Scriptura* (Scripture alone)? That depends. Conscience is hardly infallible, and *sola Scriptura*, at least in the Reformed tradition, does not involve a rejection of legitimate human authority.³ The man who glibly ignores his pastor's sermon with the protest, "That's only his opinion," is not thinking Biblically. Neither is the woman who writes off her church's confession with the excuse,

“Those are only man’s words.”⁴

The church, primarily through her officers, does have the authority to tell her members and the world what the Bible says. And while the church may err, we are to be slow and careful in challenging her decisions — particularly where we have sworn to submit to her confessions.

“God does not call His people to be schismatics, rending the church apart on account of every issue of private judgment.”⁵ Our consciences are bound to the Word of God, but the Word that speaks so clearly to us has spoken just as clearly to the rest of the church...and for a lot longer.

2) Doesn't the training and nurture of covenant children belong to the family rather than the church?

This is a false dilemma. Of course, the church has no business administering spankings or micromanaging family devotions. The father is the head of the home, and he with his wife is responsible for the nurture and discipline of their children.

But the children are also members of Christ's church. The church has a responsibility to teach and preach God's Word to them as well as to their parents. It also has the responsibility to decide, within the absolutes of Scripture, how it can do that most effectively. If the children partake of the Lord's Supper, they fall even more immediately under the jurisdiction of the elders. The elders, not the parents, oversee the Table.

We can't have it both ways — insist on the sacraments, but reject the church's instruction and discipline.

3) Should pastors and elders meddle in political matters? If this means, “Should the institutional church run the civil government?” No. But the church is bound to declare the whole Word of God, and quite a bit of it deals with civil government. David, Paul, and John the Baptist spoke God's Word before kings without apology. The civil magistrate is God's minister. Both as a private citizen and public official, he needs to hear what God requires of him.

If this is meddling, the church needs to make the most of it. **CR**

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1. Greg Uttinger, “Creedal Christianity” and “The Nicene Creed,” *Christianity 101: The Theology of the Ancient Creeds* in the Chalcedon web page archive.
2. Deacons are the elders' assistants and, in harmony with Acts 6:2-4, are usually entrusted with the church's works of mercy and charity.
3. Keith A. Mathison, *The Shape of Sola Scriptura* (Moscow, ID: Canon Press, 2001).
4. Of course, these excuses are silly as well as unbiblical: the man and woman here are giving us *their* own opinions and using man's words to do so.
5. Mathison, 272.

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Elder Rule in an Age of Consumer Spirituality

Christopher B. Strevell



In looking for a new church home, today's average evangelical believer bases his choice on a variety of factors. Music quality, facility, children's programs, and a charismatic leader typically top the list. Knowing that it must compete for "spiritual customers," many churches frantically endeavor to offer as many amenities as possible. In this business-oriented paradigm, church leaders raise the proverbial finger, determine the direction of the spiritual wind, and set their courses accordingly.

Market analysis, however, is a poor substitute for submission to the revealed will of the King, Jesus Christ. He has provided the church's mission, message, and methods. When professing believers lose zeal for His mandate, it is the responsibility of faithful pastors and elders to call them to repentance and disciple them more carefully, not to capitulate to their whims. To be relevant in the world is to be faithful to the King who rules over the world.

The present spiritual malaise and cultural irrelevance of the churches in the United States require, among other things, a return to Biblical principles of church government, and the professing Presbyterian churches must lead the way by returning to the principles upon which they were founded. The spiritual needs of our people require a diligent, communicative, serving, and accessible eldership that is intimately involved in

congregants' lives, competent to counsel, and exemplary in character.

Church Government Does Matter

One factor that is rarely considered when selecting a church home is its government and discipline. The mention of "government" conjures up ideas of an ineffective bureaucracy and a staid environment that is decidedly opposed to the modern infatuation with dynamism, change, and novelty. In addition to the fact that most of the selection factors commonly used lack any warrant from Scripture, the organization of the church is not to be treated indifferently.

If a church lacks Biblical organization, regardless of how many other "assets" it boasts, its foundation is weakened. Submission to the exclusive headship of Jesus Christ over the church requires that each congregation of believers be governed in a manner that is consistent with His word in the Bible, the only infallible guide of faith and practice.

As the Bible provides many precepts and examples pertaining to the form of church government that is consistent with the will of Jesus Christ, it is incumbent upon believers to defend the importance of Biblical church government. Adherents of Presbyterianism in particular, who have historically stressed not only the importance of church government but also the Biblical warrant of their particular form of church government, must regularly set forth not only the copious Biblical support for their

claims, but also the practical and urgent necessity of returning to them for the glory of Jesus Christ and the further reformation of the church.

To recognize and appreciate the Biblical model for church government, the office of apostle must be clearly understood. The apostles were not merely church leaders, as claimed today by some pseudo-apostles. They were the living voice of Jesus Christ. To receive them was and is to receive Christ (Jn. 13:20). Their doctrine, decrees, and official, repeatable actions are binding and authoritative for the church in every age. Their names are symbolically written on the foundation of the heavenly Jerusalem, indicating that the church is strong and faithful to the degree it builds upon their foundation (cf. Rev. 21:14; Eph. 2:18-20). The things that they wrote are the commandments of the Lord Jesus (1 Cor. 14:37).

Because of their unique calling, historical relationship to Jesus Christ, and foundational nature, the office of apostle has now expired. Apostolic succession is properly defined solely in terms of fidelity to apostolic doctrine, whether in those records personally written by an apostle or proceeding from the immediate apostolic company, *i.e.*, Mark/Peter, Luke/Paul. Therefore, because of the authority of the apostles, in setting forth the principles for Biblical church government, we must follow their writings and authoritative example. Their instructions and practice in this area are clear and copious.

How the Church Should Be Governed

Christ alone is Head of the church (Eph. 5:23-25; Col. 1:18), both in heaven and on earth; therefore, mortal men who claim supreme headship over the church are usurpers. Second, the instructions and example of the apostles indicate that the church is to be governed by multiple, elected elders (Ac. 14:23; Tit. 1:5). Third, these elders, (whether or not one adopts the view that all elders are functionally equivalent or that teaching and ruling elders represent distinct functions within the eldership) must operate in terms of parity (Ac. 20:28; Tit. 1:5-7).

The clear implication is that the government of the church is not hierarchical. In this light, it is important to recognize that “bishop” and “elder” are used interchangeably. “Elder” describes the office; “bishop” describes the function.

Elders are invested with a real authority from Jesus Christ to oversee the doctrine and life of the congregation (Ac. 20:28; Heb. 13:17; 1 Pet. 5:2-3). To the degree that elders govern in submission to the Bible, their commands must be obeyed, or church discipline must ensue (Mt. 18:15-20). The enthroned Jesus ratifies in heaven their careful discipline decisions made on earth.

Elders are elected by the people, not imposed upon them against their will. The verb translated “ordained” in Acts 14:23 means “to confirm by the raising of the hand,” and is used in classical literature in the context of civic assemblies.

The power to ordain resides in Presbytery, which is composed of elders drawn from churches in communion with one another (1 Tim. 4:14). Finally, individual members, congregations, and presbyteries have the right to appeal local decisions to a higher court

within the church, *i.e.*, presbyteries, general assemblies (Ac. 15). This aspect of apostolic practice has been called connectionalism.

The Presbyterian Model

The foregoing summary requires what has come to be called Presbyterian church government, not because any single Presbyterian body perfectly embodies them, but because consistent Presbyterianism alone corresponds to the Bible’s teaching on the God-ordained organization and government of the church of the Lord Jesus Christ. These principles, properly understood and applied, would further reformation in the church, as they did when John Calvin’s *Institutes*, the seminal work of the Reformation theologian, gave them wider currency in Reformed churches.

For example, Biblical church government absolutely forbids one-man rule in the church, whether at the top of a despotic hierarchy or an independent autonomy. Such government forms inevitably result in tyranny over Christ’s sheep or the failure to avail the church of the corporate wisdom of multiple, elected, qualified elders.

Because of the principle of parity, even professedly Presbyterian churches must guard against the tendency to view the ruling elders as the “court lackeys” of the preacher or teaching elder, whose theological education may indicate a greater breadth of knowledge but does not entitle him to superior authority or dominance. An exclusive dependence upon lay-leadership in the church, an implicit principle of most mega-church and dynamic church leadership models, is forbidden by the fact that elders are ordained, possess real authority, and must be obeyed.

Governmentally, the church is not a populist organization in which every man and woman should have his say or is qualified for leadership. The New Tes-

tament qualifications for eldership are as authoritative for the church as John 3:16. Character, not charisma, qualifies a man for office in the church. Finally, the Biblical resolution to problems in the church is not to walk away, either in disgust or to escape disciplinary sanctions, but to appeal to the local Session, Presbytery, and if necessary, a General Assembly of all the churches.

Presbyterianism is suited to meet the spiritual and cultural crises of our times because it possesses the sanction of Jesus Christ, the Head of the church; protects God’s people from “fly by night” spiritual paradigms and heterodoxy; and shepherds the flock with the compassion and authority of Jesus Christ, the Great Shepherd. It affords the checks and balances of power that hinder the rise of tyranny, as well as the corporate wisdom and involvement that are essential for the growth in holiness and influence of a particular congregation.

It is “dynamic” in that competent, responsive, and caring elders are the most qualified within the congregation to address rising needs within the church and face the spiritual challenges presented by believers living in an apostate culture.

Most importantly, in an age that demands the right to pursue organizational paradigms that promise rapid success, there is only one model that has the blessing of Jesus Christ. To move forward with the discipling of the nations and the shepherding of His precious flock with any expectation of success, the church must immediately repent of failure to heed His Word in her organization.

We Need to Do Better

Unfortunately, the precious gold of Presbyterian church government has become dim even in churches that profess the name. Can we honestly say

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In 1993, the New York Times reported that 90 million American adults can barely read and write.

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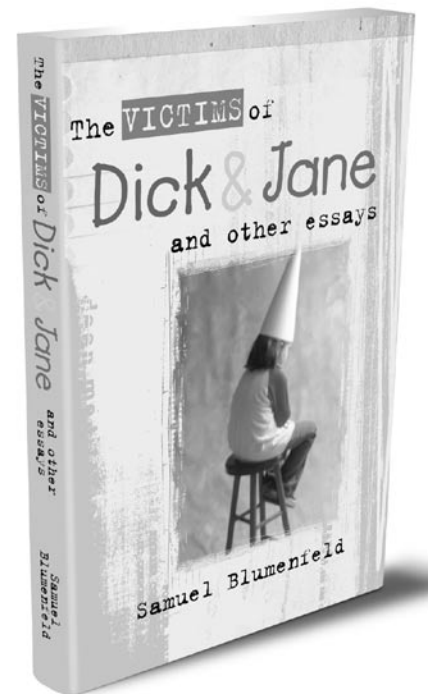
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Worship and Warfare: Recovering the Dominion Mandate in Worship Music

Stephen R. Turley

God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion. (Gen. 1:28) — **The Dominion Mandate**

Go ye therefore, and teach all nations, baptizing them. (Mt. 28:19) Go ye into all the world, and preach the gospel to every creature. (Mk. 16:19) — **The Great Commission**

A friend recently told me that one morning after his congregation sang “Onward Christian Soldiers,” a woman confronted him. “It’s too militaristic,” she said, obviously communicating that Christianity and conquering were antithetical.

This indicates a fundamental aberration within the church: the Dominion Mandate of Genesis 1:28 no longer functions as the theological rationale to the Great Commission.

A Church-Fostered Secularism?

The problem is cultural pacifism. This pacifism leaves the ministry of the church vulnerable to being defined by the secular culture, which would then be in the position to “redeem” Christianity. Thousands of churches across the nation, in the name of “seeker-sensitive” cultural relevance, are ironically working to make the church just one more cultural institution through which men can foster a *secularized* society. Perhaps this is why a prospective church member today does not ask, “What does the Lord require of me?” but rather, “What do you offer for me and my children?”

Conversely, a robust appreciation of the Dominion Mandate would provide the means by which the secular is redeemed, which cannot happen if the ministry of the church becomes *simply*

part of secular life under the illusion of cultural neutrality.

The Commission of Dominion

Christ brings about the fulfillment of the Abrahamic promise to bless “all the nations,” but the theological backdrop needs to be appreciated if the church is going to rightly understand its conquering mission. The Abrahamic call is not the first of its kind, but rather a *reaffirmation* of God’s original dominion promise to Adam, echoed throughout Genesis. As Adam was commissioned in the Garden to extend God’s kingship and lordship throughout the earth, so Abraham and his people were to extend the knowledge of the glory of God to every nation.¹ The universal extension of God’s Kingdom reign over every nation was the hope of David, Solomon, the psalms, the prophets, and realized in Jesus Christ.²

The Kingdom and Adversity

This commission does not come without cost. After the Fall, God in His mercy restored mankind back into His garden presence through regeneration, enabling mankind to be about the business of creating a worldwide civilization of God.

This civilization does not consist of all mankind. In the very act of promised restoration, God introduced the Antithesis, a divinely imposed *wall of hostility*

between the people of God on one side and the people of Satan on the other. The Antithesis provides the overarching framework of history, with two civilizations co-existing, one founded upon the Word of God, trusting in His promises and provisions; the other founded upon the anti-Word of Satan, seeking to meet their own needs. Because man was created with an inner drive to dominate, the quest for total dominion is central to both civilizations.

It is never a question of whether there will be a dominant civilization on earth, but which civilization will be dominant: the Kingdom of God or the kingdom of man.

With the inauguration of the Kingdom, Jesus reveals to His disciples the “mystery of the kingdom,” or, the overlapping of the ages (Mk. 4:10-12). As the Kingdom parables attest, the Kingdom comes into the world *gradually*, not catastrophically, through the progressive extension of Christ’s lordship by His people, and the kingdom age and the adversity of the fallen world overlap.

It is against this backdrop that Paul tells the Ephesians to put on the full armor of God because they, as the people of God, are *combatants in a war*.³ Paul echoes this theme in his second letter to the Corinthians when, describing his ministry, he says, “For though we walk

in the flesh, we do not war according to the flesh, for the *weapons of our warfare* are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ” (2 Cor. 10:3-5). At the sunset of his life, having formerly instructed Timothy to “fight the *good fight of faith*” (1 Tim. 6:12), Paul himself could say, “I have fought *the good fight*, I have finished the race, I have kept the faith” (2 Tim. 4:7).

It is this fight that King Jesus has called all His people to wage in the Great Commission.⁴

Victory in Jesus

In the midst of this war, there is the certainty of victory. Abraham’s seed will “possess the gates of the enemy,” and Judah will wield a scepter over the obedience of the peoples. In Numbers, God promises to Moses, “Indeed, as I live, all the earth will be filled with the glory of the Lord,” a vision seen by the prophet Isaiah.

Jesus enthroned has inaugurated a new world order of righteousness and peace, whose current reign will bring all His enemies under His church-body’s feet and thus the original Dominion Mandate is accomplished through the Great Commission.⁵

Assemblies of Victory

Getting back to the woman who objected to “Onward Christian Soldiers,” and with the Dominion Mandate in mind, how should the church’s worship music sound? With the people of God in the midst of a war against a very crafty and determined enemy and with worldwide victory assured, am I wrong to think that “militaristic” music is *entirely appropriate* for Christian worship? Given that psalmody and many faithful hymns offer such expressions


of worship,⁶ could it be that in losing touch with her mandate the church has also lost touch with Biblical worship?

I observed a Promise Keepers conference that began with the sound of a trumpet assembling corporate worship, and the 10,000 men packed in the arena shouted out at the top of their lungs in response to Jehovah’s call. It was a great victorious roar claiming the crowned rights of King Jesus and His justice over that arena and that city. Such a call should have been followed with “A Mighty Fortress” or “Christ Shall Have Dominion.”

Much to my surprise, the worship team followed that glorious shout of victory with a “love” song that could have been performed by Whitney Houston!

It is no wonder that men feel they have to become emasculated in order to join the church of our time. Yes, Scripture does present a loving and tender God, and there are perfectly appropriate times for the men of God to lift their tear-soaked faces to the throne, singing of God’s tenderness and mercy. However, the church must do so in the context of its royal commission and the self-identity that the commission requires.

When cultural pacifism becomes *commonplace*, the Dominion Mandate is neutered. Music expressing the commission to conquer the world for Jesus Christ, not by might nor by power but by His Spirit, is silenced. But this conquering mission is ours, and its true appreciation should evoke victorious songs before which the gates of hell will tremble.

We must inspire and encourage one another in songs of victory testifying that, through the cross and the church, the kingdoms of this world have indeed become the Kingdoms of our Lord and of His Christ. Onward Christian soldiers! 

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Seminary and is a graduate of the Peabody Conservatory of Music in Baltimore. He teaches theology, apologetics, and hermeneutics at Tall Oaks Classical School in Delaware and music at Eastern University in Pennsylvania. He is the founder of Fretboard Fellowship Ministries, www.fretboardfellowship.com.

1. Gen. 12:1-3; Ex. 19:1-6; Dt. 4:5-8

2. Mt. 3:17; 28:18-20; Rom. 1:1-6; 1 Cor. 15:21-28; Rev. 11:15

3. Eph. 6:10-17

4. Regarding Jesus’ baptism, Sinclair Ferguson argues, “Jesus is here equipped for conflict, indicated by the fact that in each of the Synoptic Gospels the baptism narrative is followed immediately by the wilderness temptations.” Christ’s wilderness temptation demonstrates the first effect of the inaugurated new creation: the vanquishing of Satan from his own “enemy-occupied territory.” See Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: Inter Varsity Press, 1996), 46-49. David Chilton’s *Paradise Restored* traces the battle motifs between the garden of God and the uninhabitable desert-wilderness of Satan throughout the OT and NT. Jesus’ kingdom parables and their principle of gradualism are thus to be understood against the backdrop of the progressive conquering of uninhabitable wilderness by the Kingdom of the Garden-Paradise. See David Chilton, *Paradise Restored: An Eschatology of Dominion* (Tyler, TX: Reconstruction Press, 1985).

5. For a concise development of eschatological victory motifs, see Kenneth L. Gentry, *He Shall Have Dominion: A Postmillennial Eschatology* (Tyler, TX: Institute for Christian Economics, 1997), ch. 9-13.

6. e.g. “Joy to the World,” “Crown Him with Many Crowns,” “All Hail the Power of Jesus’ Name,” “Christ Shall Have Dominion,” etc.

The Church's Response to the Future

Ian Hodge, Ph.D



What is the current state of the institutional church?

There are, unfortunately, trends that cause us to ponder deeply.

Many churches that have attempted some kind of social relevance have changed the historic gospel along the way. Churches that have retained the Gospel have somehow lost the ability to provide real help to those in need.

There are exceptions to those statements. But there are too many churches that fit these descriptions and we cannot ignore them just because some churches have managed to avoid the mistakes.

What's the Problem?

It is not too difficult to find out what is happening in general culture. Turn on the TV, read a newspaper, listen to the people, or watch their spending habits. Research is another way of getting a bird's eye view of how people are thinking and what they are planning.

The big question is this: how will the church respond? What do the future trends for society mean for the Christian community as a whole, and the institutional Christian church in particular?

It is obvious that the religious trends being observed are the result of a society that has lost its direction. It is evident from the work of many researchers that people are looking for answers. Now, we must admit that in this search for answers they will not turn to the God who created them — unless they are regenerated by the Spirit of God.

The church can use these attitudes

in the community to reach out and touch the lives of those who are seeking for answers.

What is the great complaint about the church? It's irrelevant! Yet researchers have provided us with information that could be used by any church to portray itself as relevant. And it can do this without compromising its faith, its ethics, or its theological creed.

The Search for Values

People are searching for values. How could a church respond to this need? Perhaps by advertising itself as a church that holds to values that are true and right. Perhaps by establishing a Christian school that will put God's values into the educational curriculum. Perhaps by offering physical help to the poor and needy, the unemployed, the divorced, drug abusers, etc. By attending to people's needs the church might find an open door into people's lives, to reach them with the real message of hope: the Good News of Jesus' life and His death on the cross — for sinners, in their place.

The great Christian thinker Francis Schaeffer had some telling words to say on this score:

People are looking at us to see, when we say have truth, whether it is possible for this truth not only to take men's souls to heaven, but to give meaning to all of life in the present time, moment by moment. They are looking to us to produce something that will bring the world to a standstill — human beings treating human beings like human beings. The church should be able to do this, because we know who we are and

we know who they are...man made in the image of God....

There is no use saying you have community or love for each other if it does not get down into the tough stuff of life. It must, or else we are producing ugliness in the name of truth. I am convinced that, in the twentieth century, people all over the world will simply not listen if, though we have the right doctrine and the right polity, we are failing to exhibit community.¹

While Schaeffer has primarily in mind the ability of the church to show true community amongst itself, he also means that churches must be relevant to their communities, to gain credibility in the eyes of the unbelievers.

The Church's Power to Change the Culture

The historian W. E. H. Lecky pointed out that the Christian response to mankind's physical needs — charity — was one of the great accomplishments of the church throughout history. Lecky wrote, "[S]urely no achievements of the Christian Church are more truly great than those which it has effected in the sphere of charity."²

Even during the Crusades Christian charity broke down barriers and reached ordinary people with the Christian message. "No period of history exhibits a larger amount of cruelty, licentiousness, and fanaticism than the Crusades; but side by side with the military enthusiasm, and with the almost universal corruption, there expanded a vast movement of charity, which covered Christendom with hospitals for the relief

of leprosy, and which grappled nobly, though ineffectually, with the many forms of suffering that were generated.”³

Finally, Lecky concluded, “[T]he high conception that has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, and the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the Pagan world.”⁴

That’s some achievement, especially when there are those who are keen to deny that any good came out of the medieval church. To be sure, the church had many faults. But little is gained by denying the good things that the church achieved in the midst of its questionable practices.

The Great Disconnect

The Christian influence was not confined to charity. Political and legal systems were greatly influenced by Christian ethical standards.⁵ But as anyone can see today, this influence had declined. Why?

Over the centuries, theology became separated first from morals, then from politics. This is why we see voters telling pollsters they don’t care what a leader does in his personal life, “as long as he does a good job in office.” It’s why some politicians can get away with saying they’re pro-life, personally, but they vote pro-abortion because they “have to represent everybody.”

The first place for evangelization is within the church itself. It has to be.

The task of the Christian church is to restore the connection between theology, ethics, and politics. Without it, civilization will continue to founder.

Many Christians don’t recognize

or appreciate the importance of this “disconnect.” But unless the church can rediscover the Faith that was able to transform cultures out of barbarism, it won’t have much of an impact on modern barbarians.

Making the Church Relevant

The future church needs to first of all make itself relevant. If people are seeking values, who is to provide them? One thing is sure: some human agency will provide those values if the church does not. Here’s a significant opportunity for the church.


If there is a real breakdown in community which people recognize, and they are seeking genuine answers to this problem, then the Christian church can show true community and make these people welcome. Not just welcome in a particular denomination or church group, but welcome into the Faith. This is far broader than any denomination, but does not exclude denominations.

Not only can the church present itself in terms as an upholder of the Faith, but it can offer itself in terms that people will understand in the present generation. A church that upholds “traditional family values” is more likely to get a hearing than one that upholds “Biblical values” — even though those “traditional family values” will equate with the church that offers “Biblical values.” I am not saying that the church needs to change its message, but to get a hearing, it may need to approach people at the level at which they are prepared to listen.

A similar situation exists for Christian schools. Those that offer “value based” education will probably have wider appeal than those that offer “Christian values,” even though they are offering exactly the same product. The Christian school does not need to water down its content, but if “values based education” is less offensive to people

than “Christian based education,” the Christian school can have a wider appeal that will eventually permit it to educate more and more children.

Conclusion

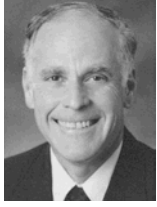
In Biblical and theological terms, the future of the church is guaranteed. But in practical terms the church’s place in history depends on the faithfulness of its adherents. When Christians are faithful to the Word of God, the church flourishes. In an age like ours, where the connection between Christian theology and the rest of life is little understood or appreciated, the church cannot be expected to evangelize the lost unless it offers a comprehensive gospel to challenge the comprehensive humanism which opposes it. This is the task — and the challenge — before us. 

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1. Francis A. Schaeffer, *The Church At the End of the Twentieth Century* (London: Hodder & Stoughton, 1970), 89, 90.
2. W. E. H. Lecky, *History of European Morals* (New York: George Braziller, [1869] 1955), Vol. II, 85.
3. *Ibid.*, 95.
4. *Ibid.*, 100.
5. See Harold J. Berman, *Law and Revolution: The Formation of the Western Legal Tradition* (Cambridge, MA: Harvard University Press, 1983).

Enjoying the Day of Rest

James P. West



How can we sanctify and enjoy this queen of all days — the Sabbath? The answer is relevant because one-seventh of our time each week is set aside for rest. Sanctifying the Sabbath is a question of supreme practicality.

The word *Sabbath* means rest, and its verbal form *to sabbath* means to rest. On the first day of the week which is the Lord's Day, the church is commanded *to sabbath*. I phrase it this way because the old Saturday Sabbath has been fulfilled in Christ, so that the first day of the week is not (technically) the Sabbath Day (Col. 2:16).

The breezy attitude of those who say that every day is a *Lord's Day*, based upon a misreading of Romans 14:6, where Paul describes those who observe a day to the Lord, and others who do not observe the day, but *to the Lord* they do not observe it.

If every day is alike, then what Paul says about eating would also be true of the Lord's Supper. There would be no Lord's Supper because some eat to the Lord, and others who do not, eat not to the Lord. But Scripture teaches that the Lord's Supper is a sacrosanct meal distinguished from all others, so the Lord's Day is distinguished, too. Each day is unto the Lord, but only one is the Lord's Day.

The Essence of the Lord's Day Is Rest

What is emphasized in the Fourth Commandment is not just worship, but rest: two kinds of rest. We *spiritually* rest in Christ on the Lord's Day when we diligently attend church, learn the Word

of God, use the Holy sacraments, call publicly upon the Lord, and give Christian alms. Our spiritual rest consists in heartfelt worship of the Triune God.

Jesus commanded, "Come unto Me all ye that labor and are heavy laden, And I will give you rest" (Mt. 11:28). In Christ we have entered into His rest in this life (Heb. 4:10); He has given us a day to worship Him, an earthly sabbath. The principle of rest carries over into the New Covenant.

The second rest is *physical*: a cessation from our work, to do what refreshes our spirits and bodies. God Himself labored for six days, rested, and was refreshed. The day is for both worship and rest.

The command to rest is just as authoritative as to worship or to work the other six days. We might take a nap on the Lord's Day, watch a movie, or shoot some hoops. The other six days are for work; we work six and rest one. "We can do a week's work in six days, but we cannot do a week's work in seven days."

Sabbathing has two features. We take pleasure in our accomplished work. This is what God Himself did at the creation. His refreshment on the Seventh Day included His taking stock of His creation. He did not rest because He was fatigued. Rather, He reflected on His creative work and found it to be "very good" (Gen. 1:31). We should follow this example. We gaze upon our accomplished work and are delighted!

The second feature is that the Sabbath is the eye of "Hurricane Work." We do not merely enjoy what we have done, but we rest from what we have done. This energizes us for productive future work.

Questions about what you can or cannot do on the Lord's Day miss the

point. Certainly, there is such a thing as profaning the Lord's Day. But most questions about Sabbath-rest tend to be scholastic hair-splitting. Once the hair is split, we split the same hair again and again.

When I attended Westminster Seminary my pastor wined and dined me at a restaurant on the Lord's Day. I was unsure about his invitation and even hemmed-and-hawed for a while before accepting. Since he ministered in a Presbyterian church, I concluded that he knew better than myself, who was living a dog's life as a seminary student.

After a great feast we journeyed back to the seminary grounds and passed some neighborhood kids playing football on the seminary lawn. Immediately, my pastor cried out, "Look at those kids profaning the Sabbath!" I wondered how this meshed with our eating in a public business on the Sabbath.

The Rev. Greg Bahnsen once told me about attending a Christian youth camp when two campers were found tossing a football on the Sabbath. A minister admonished them to put away the sacrilegious pigskin. In its place he suggested their taking "a nature hike"!

We Eat and Fellowship on This Day, Too

In the Old Testament the Sabbath was a feast day, not a fast day. God's people were commanded to gather a double-portion of manna on Friday, so that they would not have to work on the Sabbath. Even if all the food was prepared the day before, the Sabbath was a feast day.

It strikes me as odd that some Christian families fix modest meals on this royal, queen of all days. I once was a part of a delegation of ministers who

were sent to a certain region to preach in the morning. This entailed driving the car quite a distance. After the service no food was provided. Many of the ministers would take a sack lunch, usually sandwiches and sweets. They did not want to frequent any restaurant on the Sabbath.

Their zeal was noble, but misapplied. God designed this day to be a "feast day." Was it really sin to stop for a sumptuous meal at a restaurant? What is more in sync, a Spartan diet eaten in a moving vehicle in the midst of frenzied traffic, or a feast in a restaurant in a restful, stationary position? More, the *Lord's Day*, like the *Lord's Supper*, is designed especially for Christ's church. It is not necessarily sinful to be served food by a pagan on the Lord's Day.

In the New Testament we see God's people feasting often on this day. After Christ's resurrection there are a series of disappearances and appearances. The disappearances of Christ are just as significant as His appearances. Christ disappeared for six days and appeared for one, on the Lord's Day.

What did He do after He appeared to them? There are two answers and we will take the second of the answers first.

Christ passed over the old Saturday Sabbath to fellowship with His people on the first day of the week. The Saturday Sabbath was funeral, Jesus lay in the grave on that day. And, His laying in the grave spelled the *grave* of the old Saturday Sabbath!

But the Lord's Day is festive. "This is the day the Lord has made, we will be glad and rejoice in it" (Ps. 118:23). When Christ appeared, He not only gave His disciples the hidden manna, but He ate and drank with them, too.

Listen to Luke's description in Acts 10:40-41: "Him God raised up on the third day, and showed him openly. Not to all the people, but to witnesses chosen by God, even to us who ate and drank

with Him after He arose from the dead."

Christ vanished for six days, and then appeared on the first day to be with His people around the dinner table. In the early church this was expressed by the agape feasts that were for a time eaten in connection with the sacrament of the Lord's Supper. Thus the first day of the week is for bread and wine. If the early church banqueted everyday, how much more so us when we meet on the Lord's Day?

The climax of our Lord's Day enjoyment is the public worship of the Lord Jesus Christ. The day belongs to Him, a holy day set apart for joy and celebration. On this day we hear the preaching of the gospel, which is joyous news. We hear the word through the ear-gate and we see the word through the eye-gate of the Lord's Supper. On this day, the resurrected Christ appears to us through lively preaching.

Without the resurrection there would be no Lord's Day at all. It is a day that celebrates Christ's victory over the four "p"s: the *pollution* of sin, the *penalty* of sin, the *power* of sin, and the *pleasure* of sin. It is for resurrected people who worship the resurrected Christ.

We Are To Diligently Attend Church on This Day

This does not mean that we *go to* church; rather, we *are* the church! The church gathers to meet with Christ.

This realization is missed by those who have forgotten just what we do when we meet. The Lord's Day is not for sloppy-agape or warm, fuzzy-wuzzies. Nor do we meet to grade the performance of the choir, the preaching of the minister, the ability of the pianist to pound out the hymns of Zion, etc.

A common error is that we attend church to assess how others have done, without measuring our own performance. In short, the main issue when we attend to the business of the church

is not "How did *they* do?" but "How did *I* do?"

The same question should be asked us about our worship. Imagine returning home from worship and being asked, "How did you do?" Most of us would not understand; yet, we should regularly ask ourselves about our worship, "How did I do?"

The Puritans believed that the whole day should be set aside for public and private worship, effectively transforming the day into a *religious workday*. Our thoughts and words on that day (whatever they might be) are to be Christ-centered. A lively discussion about politics, sports, or work, etc., is appropriate on the day as long as we connect these things to the Kingdom of God. Just as a minister may allude to sports and work in a sermon, God's people should be able to talk about virtually anything as long as the discussion bears upon the Kingdom of God. If a minister can preach a whole sermon on the topic of *labor*, while applying it to his people, why is it sinful for his people to discuss their work on the Lord's Day in light of the sermon they just heard?

The Lord's Day is a royal day of worship, a royal day of fellowship, and a royal day of feasting. It is a foretaste of the eternal Sabbath when we shall finally rest from all our works while enjoying the presence of the Triune God. That is when we will dine with the patriarchs at the marriage supper of the Lamb. May all our earthly Sabbaths be a foretaste of that great day! **CR**

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Feminism in the Church

Eugene Clingman



With what sublime dignity God endowed our first parents! Created in the image of God. Not like any other creature. Bone of the same bone, flesh of the same flesh, the one not greater and neither one less than the other. In God-likeness, equal! The same, and yet how majestically different! How unmistakably unique! In form varied, in sensitivities diverse, in physical strength disproportionate. The two but a little lower than the angels, equally exalted in dignity, yet each sublimely unique!... “Male and female created he them.”

War has been raging since the Fall. A war over what is real. The devil said, “Reality is different than what God has told you. God has told you it is one way, I tell you God is mistaken; reality is this which I now tell you.” The same war over what is real and true rages today.

Modern feminism has succeeded remarkably in inculcating into society the idea that men and women are the same. Confusion is rampant, and differences between men and women are blurred.

Thanks to radical feminist organizations like NOW, our dear ladies, some barely out of girlhood, walk the dusty streets of Baghdad clad in army fatigues, machine gun under arm, returning after watch to bunk with a room full of young men, because, “There are no essential differences.” How far we have strayed as a culture!

The insanity of feminism has spread like leaven to every aspect of our society; the Christian family and the church are not excepted. Called to be the salt of the earth, a significant portion of the Body

of Christ has become host, in a growing degree, to this ungodly virus.

Feminism in the Family

In many a Christian family, feminism has enabled the easy abdication by husbands of their created responsibility to lead and provide, causing a double-curse to fall on the woman. Now she bears Eve’s curse as well as Adam’s by taking responsibility as a primary or equal partner-provider with her husband.

The average Christian woman has imbibed the false notion that dignity and fulfillment come with a career and the maximum use of her talents outside the home, and that homemaking and childrearing responsibilities are less meaningful, less dignified, and less fulfilling.

Christian husbands must find God’s grace to create the opportunity and atmosphere needed to lift their wives into their roles as God-ordained helpers. The attempt to live a reality that is not reality obscures God’s glory in the family, in man, and in woman. Many husbands and wives never know the joys of godly femininity or godly masculinity.

“The true difference,” says the feminist, “is physical only!” We are certain this is not the case. The physical is but a revelation of dynamic differences that pierce to the core of humanness. On every cell of the human body is stamped either “MALE” or “FEMALE.”

The truth is that the differences between the male and female body are but a signal and a parable of differences at the very center of our beings as male or female. We should inquire carefully how those God ordained differences ought

to reveal themselves in the roles and responsibilities of males and females.

In the creation, God manifested the difference between male and female. God created Adam first — not at the same time as, nor in the same way as Eve. Before God created Eve, He gave Adam his dominion orientation and assignment, and instructed him how to stay in life — “Then the Lord God took the man and put him into the garden of Eden to cultivate it and keep it. And the Lord God commanded the man, saying, ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die’” (Gen. 2:15-17).

Eve was not there during the orientation. God later brought the woman to be a helper in the man’s assignment. Surely if God wanted to communicate to us that Adam and Eve were equal in every way He would have done it differently!

God did it this way because He created Adam to lead, charging him with responsibility to love, care for, provide for, and lead the woman, as she helped him in the fulfillment of the dominion mandate given to them as “man.” God who created sexuality is here defining sexuality.

This passage is foundational to what it means to be male or female. Evangelical feminism claims this passage does not mean what we believe it means.

Evangelical Feminists Say “No”

The evangelical feminist asserts there are no God-ordained or God-created differences between men’s and

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Inheriting the Wind

Amy Hauck



Ask the average Christian of the 21st century what the future holds and you will most likely get a bleak picture of misery.

The world, he says, is getting worse and worse. But we need not worry: we will be happily raptured from this earthly mess. There's no need to invest too much time or effort in the affairs of this world because the world is not going well and its Christian population will not be around much longer anyway.

What are the implications of such a sour eschatology? Christians now lack the victorious vision Christ laid before His beloved Church before He ascended to Heaven. The Church got its marching orders from Christ, "And Jesus came and spake unto them, saying, All power is given unto Me in heaven *and in earth*. Go ye, therefore, and *teach all nations*, baptizing them in the name of the Father, and the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen*" (Mt. 28:18-20, emphasis added).

At Pentecost, the church received the power to carry out its mission, "Therefore being by the right hand of God exalted, and *having received of the Father the promise of the Holy Ghost, He hath shed forth this, which you now see and hear*. For David is not ascended into the heavens: but he saith himself, 'the Lord said unto my Lord, sit Thou on My right hand, until I make thy foes a footstool.' Therefore, let *all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified,*

both Lord and Christ" (Ac. 2:33, emphasis added).

Now, with His Spirit dwelling in us, we are to take dominion of this fallen world. We are to make disciples of all the nations. We are to teach our children diligently the law of God. We are to press the crown rights of King Jesus into all of society. The schools, the stores, the courtrooms, the airwaves, the town square; all are to submit to His lordship. Christ expects it! Why don't we?

We've Lost Our Vision

The church of America has lost its vision. I say "lost" because it wasn't always so.

Look back to the formative years of our country, observe the vital faith of our Puritan fathers. Although they were comparatively few in number, they were in leadership positions in all the colonies, and influenced all areas of society. (In fact, King George III never referred to an American Revolution, but called the events of 1776 the Presbyterian rebellion.) America was to spread the gospel by being that City on a Hill proclaiming Christ in the lives of its citizens *as well as its government*.

These early Americans were Calvinists. Theirs was a desire to usher in the days of which Isaiah spoke. The great Puritan preacher, Jonathan Edwards voiced the same desire when he wrote, "The world was ruined as to man as effectively as if it were reduced to a chaos again, all heavens and earth were overthrown. But the design was *to restore all*, as it were to create [new heavens and a new earth]. The work which was to be done was begun immediately after the Fall and so is carried on till *all is finished*

at the end of the whole world, heaven and earth shall be restored."¹

This preaching infused its hearers with the vision of gospel prosperity. John Calvin set the Puritan heart ablaze, "So in this prayer we ask that, with all impediment removed, He may bring all mortals under His command, and lead them to consider the life of Heaven...so we pray that...*the whole world may come over to Him...and now as the Kingdom of God increases, stage upon stage, to the end of the world, we must every day pray for its coming. As far as iniquity holds the world in its sway, so far is the Kingdom of God absent, for complete righteousness must come in its train.*"²

Families, Too

It was imperative for each household to train up children in their faith. A properly ordered family was paramount to the Puritans. Thomas Cobbett wrote, "[T]he greatest love and faithfulness which parents as covenanters can show to God, and to their children, who in and with themselves are joint covenanters with God, is so to educate them, that...the conditions of the covenant may be attended by their children, and so the whole covenant fully effected."³ A well-ordered family had even civil implications. The Reforming Synod of 1679 convening in Boston proclaimed, "Most of the evils that abound amongst us, proceed from defects as to family government."⁴ As covenant head, the Puritan father was obliged to catechize his children not only grounding them in the faith but also teaching them how to be good citizens.

Cotton Mather, at the birth of his son, drew up his own catechism for the

child. He also copied down Scripture verses he felt his son should memorize. If Mather thought the world was going to hell in a handcart, would he have bothered with his son's religious training? No, but Mather was not a victim of 21st century mythology. He was a Calvinist who felt burdened by the weight of his neighbors' (and his families') glory.

Today one is hard pressed to find the optimistic conviction of Mather or our Puritan ancestors. To catechize our children seems punitive. Children have no idea of their Christian heritage. Do they know the history of the church, the very Bride of Christ? Do they read the precious creeds that have kept heresy at bay? Do they know of the heroes who gave their lives that this Bride might flourish? Most importantly, do they know what they believe, and can they defend it?

During a Sunday school class recently, I asked the children what they knew of Martin Luther. I got two different but equally sad answers. The children either had no idea who Martin Luther was, or they began to tell me about civil rights and Rosa Parks. In this the church and we parents are equally culpable. It's the shame of America that our children are so ignorant. And we will not escape God's judgment because of it.

Dumbing It Down

Evangelicalism today eschews Christian history in favor of sappy, watered down, self-help books being produced by the hundreds. These literary embarrassments are filled with tortured Scripture and humanist philosophy.

For example, Rick Warren, the author of *The Purpose Driven Life*, a book that has been on the *New York Times* best-seller list, scours through fifteen versions of the Bible until he finds just the right "scripture" that comports

with *his* message. In one instance, he quotes the "New Century Bible" so he can make the point that God simply wants us to love one another with no frame of reference; we are left to our own imaginations as to what form this "love" should take. The New Century interprets 2 John 1:6: "Love means living the way God commanded us to live. As you have heard from the beginning, his command is this: live a life of love." In light of what this passage of Scripture *truly* says, this is an abomination!

John is reminding believers that following the law of God is not new, but has been the same *expression of love* that it was from the beginning. 2 John 1:6 *rightly read* is thus *not* a verse about love, it is a verse commanding *obedience to the law of God*. John writes: "This is love, that we walk according to His commandments. This is the commandment that as you have heard from the beginning, you should walk in it."

Such worthless fluff abounds on the shelves of America's Christian "trinket" stores. Gems such as, *The Dieter's Prayer Book*, *The Bible Cure for Weight-loss and Faith Based Fitness* are wildly popular.

Is it any wonder the Muslims are winning? While they train their children in the tenants of their false religion, Christians are wondering, "What Would Jesus Eat?"

Is it any wonder our churches are now havens for more tortured Scripture and humanist philosophy? Christianity is no longer the precious faith we've inherited from generations of heroes. It has been reduced to a warm, happy feeling. Christianity is not our body and soul, it's our goosebumps and "hallelujahs."

Our children do not inherit a legacy of faith. Instead, they need to fumble in the darkness of their parents' ignorance. Instead of catechizing them, we wait with our fingers crossed, hoping they'll make "a decision for Christ."

As one despairing missionary reported recently, the children he works with (covenant children all) are "trying to figure out *for themselves* what they believe about the Bible and Christianity." This would have been unconscionable to Puritans. Theirs was the inheritance of a solid and living faith grounded in solid and *living* Scripture. A faith that animated every facet of their lives, handed down to each generation. It was the families' greatest treasure.

Today's church displays an effeminate, impotent faith that lasts until the last tambourine stops jingling.

A New Start

Oh, that we could remember our heritage; let us fear the Lord and awaken our memories. The Lord's righteousness will not be known in a *land of forgetfulness!* (Ps. 88:12)

Oh, that we would embrace anew Christ's own expectations for this world. "But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth *expecting* till His enemies be made His footstool" (Heb. 10:12). And realizing this expectation, raise our covenant families with the wonderful assurance that "the earth shall be full of the knowledge of the Lord *as the waters cover the sea*" (Is. 11:9, emphasis added).

As another wonderful Puritan, Isaac Watts, wrote, "He comes to make His blessings known as far as the curse is found." The world is *not* going to hell in a handcart! The gospel will go forth in power!

But not by down-trodden pessimists who only cling to Christ to receive material goods and relief from their aches and pains.

Christian! You were redeemed by the blood of Christ for a purpose. Raise your children in the one, true faith so many have lived and died for. Catechize

continued on page 29

The Power of the Church

John Peter Gabriel Muhlenberg – Fight Like a Man or Die Like a Dog

Rick Williams

“And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.” - Is. 39:7



God has given us a rich Christian heritage in America and one that is full of exemplary men, to whom we can look for examples and encouragement in wicked times like these. One worthy example, well worth studying, was the Lutheran Pastor, John Peter Gabriel Muhlenberg.

Muhlenberg was born the eldest of eleven children¹ on October 1, 1746. His father, Henry Melchior Muhlenberg, was the principal organizer and patriarch of American Lutheranism. Young Peter studied theology under his father's tutelage. He was ordained as a minister of the Evangelical Lutheran Church in 1768 and pastored several small flocks in New Jersey and Pennsylvania. In 1772, Muhlenberg accepted a pastorate in the Northern part of Virginia's Shenandoah Valley, in the small village of Woodstock where many Germans had migrated.² What happened there, in January of 1776, should steel the nerves of every Christian in America today.

Muhlenberg had been elected to the Virginia legislature in 1774, and was exposed to the growing rumbles for independence. Muhlenberg was also present at St. John's Church in Richmond when Patrick Henry shocked the assembled multitude with his "Give me liberty or give me death!" speech. As

Muhlenberg listened to Henry, his pulse quickened and his heart sensed the voice of God. Many who heard the words of Patrick Henry, including Muhlenberg, were being moved by winds not of this world. Christ was marching through history and Muhlenberg did not want to be left behind. George Washington entreated Muhlenberg to join the cause for American independence. It was not a hard sell. Muhlenberg enlisted in the Continental Army under George Washington and was commissioned a colonel. He returned to his humble congregation in Woodstock with a great burden on his shoulders and a greater fire burning in his heart.

Reverend Muhlenberg mounted his pulpit on a cold January morning in 1776 and instructed those in the congregation to turn in their Bibles to Ecclesiastes chapter 3. He looked solemnly over the men, women, boys, and girls before him and began to read verses one through eight.

Muhlenberg recounted the tyranny of King George, the Stamp Act, and the events taking place in Boston and other cities in the Colonies. His voice rose and filled with emotion as the injustice of it all assaulted his sense of righteousness. The congregation was spellbound. Muhlenberg closed with these words:

"In the language of the Holy Writ, there is a time for all things, a time to

preach and a time to pray, but the time for me to preach has passed away."

Then, in a voice that shook the rafters of the church, Reverend Muhlenberg trumpeted,

"And there is a time to fight, and that time has now come!"

With that, Muhlenberg threw off his clerical robes to reveal the full dress uniform of a Militia Colonel. The effect was dramatic. With mouths wide open, the shocked congregation watched as Muhlenberg stepped into the aisle of the church and ordered a drummer at the church door to beat for fresh recruits. While the church bells tolled and the news of this most unusual service spread throughout the small hamlet, and the surrounding countryside, the typically quiet country church turned into a hub of activity and excitement. Before the day's end, Colonel Muhlenberg had enlisted nearly 300 men in his regiment. The 8th Virginia would become known as the *German Regiment*.

Muhlenberg would soon mount the same white horse that had so often carried him on pastoral duties and lead his regiment to fight for the liberty in which he so ardently believed. When a relative criticized Muhlenberg for abandoning his church, Muhlenberg responded with the following words:

I am a clergyman, it is true, but I am a member of society as well as the poorest

layman, and my liberty is as dear to me as to any man. Shall I then sit still and enjoy myself at home when the best blood of the continent is spilling? Heaven forbid it! Do you think if America should be conquered I should be safe? Far from it. And would you not sooner fight like a man than die like a dog?

Muhlenberg would go on to “fight like a man,” become a war hero, and rise to the rank of major-general. After the war, Muhlenberg became active in politics and from 1785-1788 served as vice president of the Commonwealth of Pennsylvania under Benjamin Franklin. He served three terms in Congress and was also elected a United States Senator.

John Peter Gabriel Muhlenberg serves as an excellent example to teach us that the church cannot sit still while spiritual blood is spilling. Dying like a dog is not a nice way to go.

Lessons to Learn

As we witness our nation reaping the whirlwind of a feminized church and culture, it is important we remember that early in the history of our republic, the vast majority of churches were led by men, like Muhlenberg, who by today’s neutered standards, would likely be yanked from their pulpits and immersed in sensitivity training. The type of manly and godly leadership exhibited by Muhlenberg are just not palatable to the effeminate³ culture that now rules American political and theological thought.

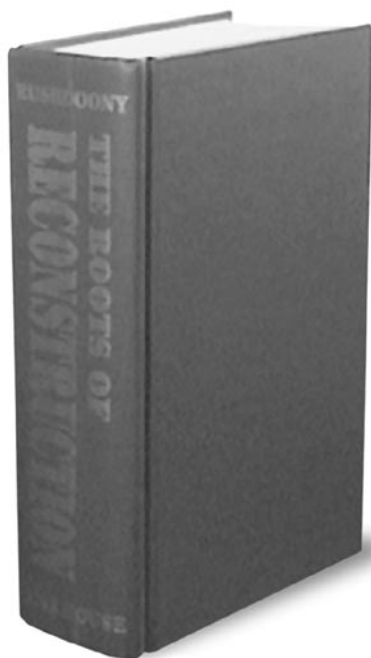
Sadly, many of our churches are today populated by spiritual crossdressers who “love this present world” more than they love liberty or the Christ who gives it. These poor sexless creatures cower in the shadows while history passes them by. We would all profit by following

Muhlenberg’s example and donning our spiritual uniforms. Crossdressers don’t make good soldiers. **CR**

Rick Williams is a businessman and publisher (VirginiaGentleman.com). He is the author of *The Maxims of Robert E. Lee for Young Gentlemen* and currently serves as Asst. Chaplain for the Stonewall Brigade Camp of the Sons of Confederate Veterans in Lexington, Virginia.

1. One of Muhlenberg’s brothers, Frederick Augustus Conrad Muhlenberg, became the first Speaker of the House of Representatives.
2. Muhlenberg could preach fluently in either German or English, and often did both to benefit his mixed congregations.
3. The word “effeminate” is not in Microsoft Word’s thesaurus. Our feminized culture has become very pervasive.

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Blessed Are They Who Read

Christopher J. Ortiz

In their classic work *How to Read a Book*, Mortimer Adler and Charles Van Doren conclude, “You will not improve as a reader if all you read are books that are well within your capacity. You must tackle books that are beyond you... books that are over your head.”

Books have a transforming quality. This is intentional. God created the written word as the primary instrument in renewing the human mind. Although some information can come to us through what we see, the psalmist redirects “world-watchers” to consider that “the Law of the Lord is perfect, converting the soul” (Ps. 19:7).

But our visually driven culture garners most of its intellectual nourishment from the glass teat of television rather than “tiresome page turning.” If we are to succeed in building Christian civilization Christians must recover rigorous reading habits.

More Gold in California

R.J. Rushdoony had a disciplined reading schedule — nearly a book a day for most of his adult life. Mark Rushdoony and I recently strolled down the extensive shelves of Rush’s 40,000+ volume personal library. I selected random books to see if Rush had read them. Nearly 90 percent of what I selected was underlined and indexed. It was amazing.

This explains Rush’s prolific output of writing. I looked at Mark with bewilderment as to how Rush could feasibly accomplish that much reading and writing. Then, to my further astonishment, Mark showed me the real gold mine.

He led me through the dark alleys to two standing shelves packed with thousands of pages of hand and type-

written manuscripts. I was staggered when Mark told me that many of these pages had never been published. One of the gems I viewed was a complete, unpublished manuscript on the Sovereignty of God. What else could I say but “Wow!”

Space doesn’t permit me to list all the titles that we looked over. In fact, Mark is still unearthing work that even he hasn’t seen before. What a fitting metaphor: there’s more gold to be mined in the old goldrush town of Vallecito!

Sustaining the Ministry of Chalcedon

Over the years we’ve received suggestions regarding the future work of Chalcedon. Some were good and some not so good. But three years removed from Rush’s passing I think our objective is clear: “Dance with the one that brought us!”

Our central mission is two-fold: finish publishing the works of R.J. Rushdoony and take the message of Faith for All of Life to mainstream Christianity through books, sermons and the *Chalcedon Report*.

I was recently reminded of the rightness of this simple mission when listening (on CD) to the first lecture in the original series that became the *Institutes of Biblical Law*. (The audio quality was superb even though the lecture was recorded in the late 60s!) What I heard sent a chill down my spine.

In this initial lecture on theonomy (“God’s law”) Rush proclaimed the law of God as the only standard of justice and the sinfulness of civil disobedience apart from God’s law. He also alluded to

several other social ills such as the wickedness of judges who create their own law, and the encroachment of humanism and Islam upon western civilization. It was as if he was lecturing last week in response to our current cultural crisis. It was prophetic.

What this tells me is that we need not “add to nor take away from” the intellectual legacy left to our stewardship by R.J. Rushdoony. Our calling is simple: take the resources and blueprints he left to us and continue to reconstruct all areas of life in terms of God’s law-word. The only enhancement is to work harder at reaching our brethren within mainstream evangelicalism. To do this Chalcedon will need your help.

Two Simple Ways to Help

There are two simple ways you can support the work of Chalcedon. First, you can be a Chalcedon Underwriter by pledging your monthly, tax-deductible, financial support. You can choose from one of three Underwriter Levels that come with handsome benefits. Second, you can purchase materials from our extensive catalog. Starting on page 32 is a brief listing of many of our books and tapes, and you can check out even more online at www.chalcedonstore.com.

To learn more about becoming a Chalcedon Underwriter simply call our offices today at 209-736-4365, ext. 10 or email us at chaloffi@goldrush.com. I pray that today you consider making an even greater investment in the work of Chalcedon. You’ll be planting in good soil.

Stay tuned for further updates! **CR**

Rushdoony, Kingdom... cont. from page 5

and teach the fold entrusted to their care. Where the Word is taught, God is exalted. Where God is exalted He reigns and the Kingdom is opened up, rather than shut (Mt. 23:13). Churches ought to nurture Kingdom activity, but not try to manage it.

Kingdom work outside the local church is not a competitor to its necessary work. Such work is not “parachurch” any more than the Levites were “parapriests.” The institutional church must spend its time and efforts in teaching the Word and edifying believers.

“Church growth” is a false substitute for the growth of God’s Kingdom. Man is to have dominion over the earth and individuals must be given the liberties of citizens of the Kingdom of God in terms of their talents and callings. The institutional church must nourish and encourage men in the Kingdom work; it need not oversee their activity.

Chalcedon’s Ministry

The comprehensive nature of our call makes others see Chalcedon as the motivating factor behind the religious right. The left often sees Chalcedon as the plotters of the “vast right wing conspiracy.”

They are half right. It is not “us” or “our” message, but that of Jesus Christ and His total claim. This is the power of which our Lord spoke when He proclaimed, “All power is given unto me in heaven and in earth” (Mt. 28:18). The power is in the consistency of the message, not in the messenger.

The Kingdom of God is not under the authority of any church. The Reformation was clear on that. But neither is the Kingdom of God under the organizational control of Chalcedon or any other human agency. The Kingdom of God is under the control of His Spirit that empowers decentralized, widespread faithfulness to King Jesus and His Word.

Chalcedon exists, and the humble rags that make up these pages exist to teach faithfulness. We are not in a turf war with the local church, the family, or the state. It is all God’s ground and we are all His children. Our calling is to serve Him in obedient faithfulness. **CR**

Strevel, Elder Rule... cont. from page 14

that our churches are organized and governed in such a manner that would lead men to consider communion with us, feel safer under our care, and better instructed under our leadership? Are the elders involved in the lives of the sheep? Are they responding to their concerns and questions, showing regular hospitality, setting an example of holiness and love for Jesus Christ? Are they diligent in overseeing the life and doctrine of the congregation, through Christian education, safeguarding the pulpit from error, and practicing restorative discipline?

Admittedly, in an age that values image over substance, individualism over authority, and novelty over history, Presbyterian church government may seem passé. However, zealous defenders of Presbyterianism must never tire of reminding believers that this model enabled the church to overcome early heresy, tyranny, and corruption. It sustained a Reformation whose reverberations are still felt 500 years later, and will, if zealously implemented again, provide a foundation for further reform — and an antidote for the shallow, unbiblical, and whimsical models of government that dominate the current evangelical church. **CR**

Rev. Christopher B. Strevel is ordained in the Reformed Presbyterian Church in the United States (RPCUS) and currently pastors Covenant Presbyterian Church in Buford, Georgia. He also oversees students in Bahnsen Theological Seminary specializing in Calvin’s *Institutes of the Christian Religion*. He currently resides in

Dacula, Georgia, with his wife of twelve years, Elizabeth, and his three children, Christopher, Caroline, and Claire.

Clingman, Feminism... cont. from page 22

women’s roles. They insist that women should have the same opportunity and authority to lead in the family and in the church as do men.

We believe God requires male headship in home and church. In the home the marriage relationship is to be a reflection of Christ the groom and the church who is the bride, gladly submitted to her loving leader, the Lord Jesus Christ. God also created the man for headship in the church.

The Apostle Paul wrote lucidly that the males (Greek *aner*) to pray, and females (Greek *gune*) to keep quiet, not to teach, and not to exercise authority over men. Paul obviously set a distinction between men and women, giving men the place of leadership in the church.

Though women are not designed or ordained to carry leadership or teaching positions over men, there are hundreds of opportunities for service for women. To name a few — teaching children, missionary service not involving pastoring or teaching of men, and ministries of mercy, compassion, and service.

One short article cannot completely discuss Biblical sexuality. The landmark book *Recovering Biblical Manhood & Womanhood: A Response to Evangelical Feminism*, edited by John Piper and Wayne Grudem and published by the Council on Biblical Manhood and Womanhood is seminal. I also recommend “Concerning Biblical Distinctives Between Males and Females” at www.churchcouncil.org, the website of the International Church Council Project, with which I serve. **CR**

Eugene Clingman is Executive Administrator of the International Church Council Project (www.churchcouncil.org) a theological effort (of Coalition on

Revival) seeking to halt the slide of the evangelical church toward liberalism and compromise. Eugene also works part-time as a representative for an Inc. 500 company (MoreHealthTimeMoney.com).

Huack, Feminism... cont. from page 24

them so they'll teach their own covenant children. Think beyond your own needs and the woes today might bring.

Pull the bow of your teaching back far enough and with strength enough that the arrow of faith will be sent flying through a thousand generations. Give your children a heritage they can hold, eyes that see the kingdoms of this world have become the Kingdoms of our Lord and of His Christ, and a voice of victory that proclaims "He shall have dominion." Let them take hold of the faith of their fathers.

If our children only inherit mantras, slogans and bracelets with questions on them (WWJD?), our children will only inherit the wind. **CR**

Amy Hauck, and her husband, Bill, are the blessed parents of five children. Amy divides her time between homeschooling the kids and working from their home in Myrtle Beach, SC as a freelance Christian writer.

1. Jonathan Edwards, *A History of the Work of Redemption* (1739), Sermon 1.
2. John Calvin, *Synoptics*, 1:207-8. cf. Thomas Scott, *Holy Bible Containing the Old and New Testaments with Explanatory Notes*, 3 vols. (Philadelphia: Lippencott, 1868); 3:28.
3. Edmund Morgan, "A Fruitful and Useful Discourse," *Puritan Family*, 91.
4. Kerry Ptacek, *Family and Government in Puritan New England* (Birmingham, AL: The Covenant Family Fellowship, 1995).

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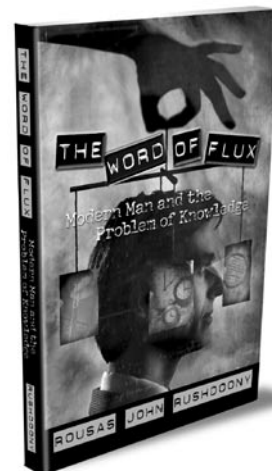


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JOHN LOFTON, a former columnist for the Chalcedon Report, has been received as a member in good standing of Harvester Presbyterian Church (PCA) in Springfield, Virginia. Those wishing to contact him may do so at 313 Montgomery St., Laurel, Maryland 20707 Phone: 301-490-7266



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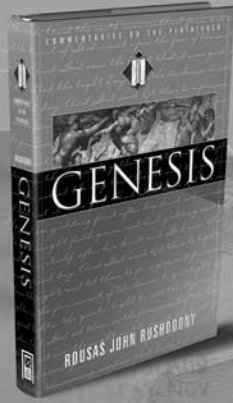
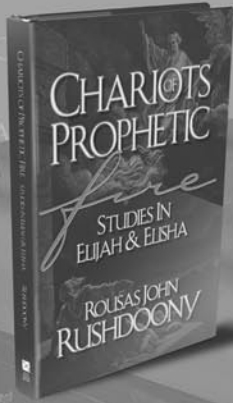
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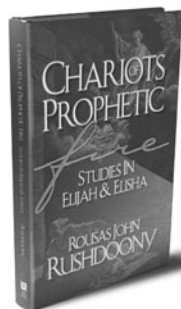
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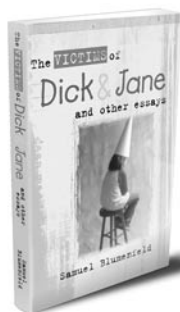
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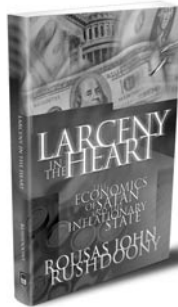
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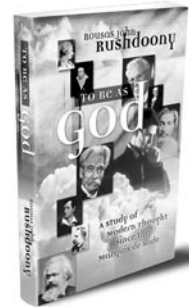
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To Be As God: A Study of Modern Thought Since the Marquis De Sade

By R.J. Rushdoony. This monumental work is a series of essays on the influential thinkers and ideas in modern times. The author begins with De Sade, who self-consciously broke with any Christian basis for morality and law. Enlightenment thinking began with nature as the only reality, and Christianity was reduced to one option among many. It was then, in turn, attacked as anti-democratic and anti-freedom for its dogmatic assertion of the supernatural. Literary figures such as Shelly, Byron, Whitman, and more are also examined, for the Enlightenment presented both the intellectual and the artist as replacement for the theologian and his church. Ideas, such as “the spirit of the age,” truth, reason, Romanticism, persona, and Gnosticism are related to the desire to negate God and Christian ethics. Reading this book will help you understand the need to avoid the syncretistic blending of humanistic philosophy with the Christian faith.

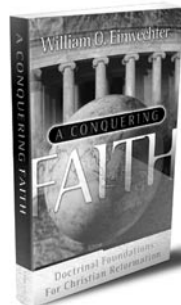
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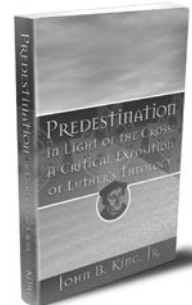
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By John B. King, Jr. This book is a thorough presentation of the Biblical doctrine of absolute predestination from both the dogmatic and systematic perspectives. The author defends predestination from the perspective of Martin Luther, showing he was as vigorously predestinarian as John Calvin. At the same time, the author provides a compellingly systematic theological understanding of predestination. This book will give the reader a fuller understanding of the sovereignty of God.

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By R.J. Rushdoony. Modern man has a problem with knowledge. He cannot accept God’s Word about the world or anything else, so anything which points to God must be called into question. Man, once he makes himself ultimate, is unable to know anything but himself. Because of this impass, modern thinking has become progressively pragmatic. This book will lead the reader to understand that this problem of knowledge underlies the isolation and self-torment of modern man. Can you know anything if you reject God and His revelation? This book takes the reader into the heart of modern man’s intellectual dilemma.

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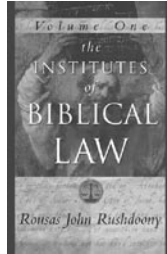
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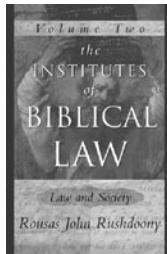
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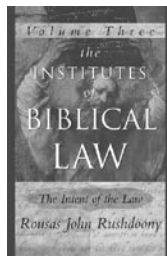


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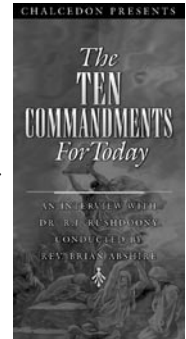
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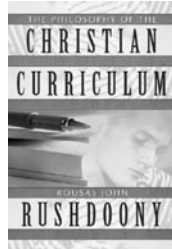
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education

The Philosophy of the Christian Curriculum

By R.J. Rushdoony. The Christian School represents a break with humanistic education, but, too often, in leaving the state school, the Christian educator has carried the state's humanism with him. A curriculum is not neutral: it is either a course in humanism or training in a God-centered faith and life. The liberal arts curriculum means literally that course which trains students in the arts of freedom. This raises the key question: is freedom in and of man or Christ? The Christian art of freedom, that is, the Christian liberal arts curriculum, is emphatically not the same as the humanistic one. It is urgently necessary for Christian educators to rethink the meaning and nature of the curriculum.



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Intellectual Schizophrenia

By R.J. Rushdoony. When this brilliant and prophetic book was first published in 1961, the Christian homeschool movement was years away and even Christian day schools were hardly considered a viable educational alternative. But this book and the author's later *Messianic Character of American Education* were a resolute call to arms for Christians to get their children out of the pagan public schools and provide them with a genuine Christian education. Dr. Rushdoony had predicted that the humanist system, based on anti-Christian premises of the Enlightenment, could only get worse. Rushdoony was indeed a prophet. He knew that education divorced from God and from all transcendental standards would produce the educational disaster and moral barbarism we have today. The title of this book is particularly significant in that Dr. Rushdoony was able to identify the basic contradiction that pervades a secular society that rejects God's sovereignty but still needs law and order, justice, science, and meaning to life. As Dr. Rushdoony writes, "there is no law, no society, no justice, no structure, no design, no meaning apart from God." And so, modern man has become schizophrenic because of his rebellion against God.



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The Messianic Character of American Education

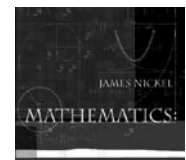
By R.J. Rushdoony. Rushdoony's study tells us an important part of American history: exactly what has public education been trying to accomplish? Before the 1830s and Horace Mann, no schools in the U.S. were state supported or state controlled. They were local, parent-teacher enterprises, supported without taxes, and taking care of all children. They were remarkably high in standard and were Christian. From Mann to the present, the state has used education to socialize the child. The school's basic purpose, according to its own philosophers, is not education in the traditional sense of the 3 R's. Instead, it is to promote "democracy" and "equality," not in their legal or civic sense, but in terms of the engineering of a socialized citizenry. Public education became the means of creating a social order of the educator's design. Such men saw themselves and the school in messianic terms. This book was instrumental in launching the Christian school and homeschool movements.



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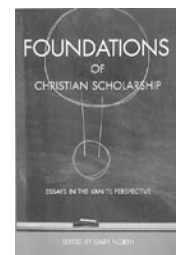
By James Nickel. This book revolutionizes the prevailing understanding and teaching of math. The addition of this book is a must for all upper-level Christian school curricula and for college students and adults interested in math or related fields of science and religion. It will serve as a solid refutation for the claim, often made in court, that mathematics is one subject, which cannot be taught from a distinctively Biblical perspective.



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Edited by Gary North. These are essays developing the implications and meaning of the philosophy of Dr. Cornelius Van Til for every area of life. The chapters explore the implications of Biblical faith for a variety of disciplines.

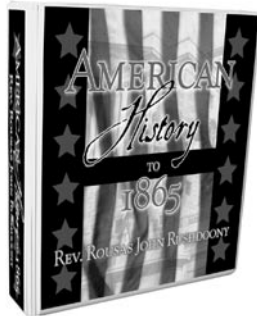


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american history & the constitution

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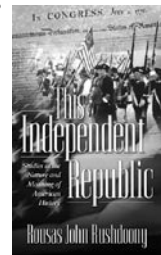
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This Independent Republic

By Rousas John Rushdoony. First published in 1964, this series of essays gives important insight into American history by one who could trace American development in terms of the Christian ideas which gave it direction.

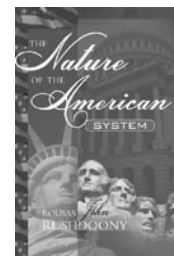
These essays will greatly alter your understanding of, and appreciation for, American history. Topics discussed include: the legal issues behind the War of Independence; sovereignty as a theological tenet foreign to colonial political thought and the Constitution; the desire for land as a consequence of the belief in "inheriting the land" as a future blessing, not an immediate economic asset; federalism's localism as an inheritance of feudalism; the local control of property as a guarantee of liberty; why federal elections were long considered of less importance than local politics; how early American ideas attributed to democratic thought were based on religious ideals of communion and community; and the absurdity of a mathematical concept of equality being applied to people.



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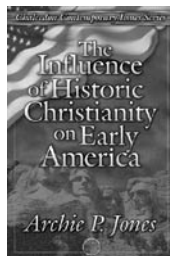
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By R.J. Rushdoony. America was a break with the neoplatonic view of religion that dominated the medieval church. The Puritans and other groups saw Scripture as guidance for every area of life because they viewed its author as the infallible Sovereign over every area. America's fall into Arminianism and revivalism, however, was a return to the neoplatonic error that transferred the world from Christ's shoulders to man's. The author saw a revival ahead in Biblical faith.

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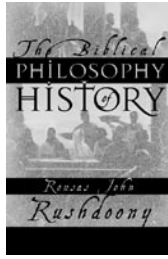
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faith for all of life

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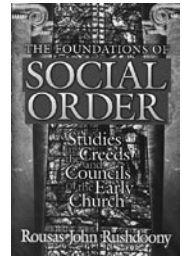
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philosophy

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The Death of Meaning

By Rousas John Rushdoony. For centuries on end, humanistic philosophers have produced endless books and treatises which attempt to explain reality without God or the mediatory work of His Son, Jesus Christ. Modern philosophy has sought to explain man and his thought process without acknowledging God, His Revelation, or man's sin. God holds all such efforts in derision and subjects their authors and adherents to futility. Philosophers who rebel against God are compelled to *abandon meaning itself*, for they possess neither the tools nor the place to anchor it. The works of darkness championed by philosophers past and present need to be exposed and reprieved.

In this volume, Dr. Rushdoony clearly enunciates each major philosopher's position and its implications, identifies the intellectual and moral consequences of each school of thought, and traces the dead-end to which each naturally leads. There is only one foundation. Without Christ, meaning and morality are anchored to shifting sand, and a counsel of despair prevails. This penetrating yet brief volume provides clear guidance, even for laymen unfamiliar with philosophy.

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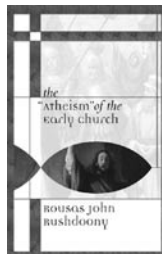


church history

The "Atheism" of the Early Church

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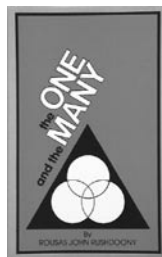
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By R.J. Rushdoony. Subtitled *Studies in the Philosophy of Order and Ultimacy*, this work discusses the problem of understanding unity vs. particularity, oneness vs. individuality. "Whether recognized or not, every argument and every theological, philosophical, political, or any other exposition is based on a presupposition about man, God, and society—about reality. This presupposition rules and determines the conclusion; the effect is the result of a cause. And one such basic presupposition is with reference to the one and the many." The author finds the answer in the Biblical doctrine of the Trinity.

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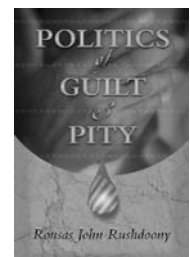


psychology

Politics of Guilt and Pity

By R.J. Rushdoony. From the foreword by Steve Schlissel: "Rushdoony sounds the clarion call of liberty for all who remain oppressed by Christian leaders who wrongfully lord it over the souls of God's righteous ones. . . . I pray that the entire book will not only instruct you in the method and content of a Biblical worldview, but actually bring you further into the glorious freedom of the children of God. Those who walk in wisdom's ways become immune to the politics of guilt and pity."

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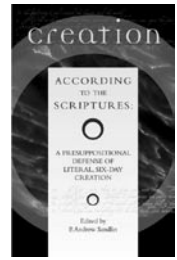
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Creation According to the Scriptures

Edited by P. Andrew Sandlin. Subtitled: *A Presuppositional Defense of Literal Six-Day Creation*, this symposium by thirteen authors is a direct frontal assault on all waffling views of Biblical creation. It explodes the "Framework Hypothesis," so dear to the hearts of many respectability-hungry Calvinists, and it throws down the gauntlet to all who believe they can maintain a consistent view of Biblical infallibility while abandoning literal, six-day creation. It is a must reading for all who are observing closely the gradual defection of many allegedly conservative churches and denominations, or who simply want a greater grasp of an orthodox, God-honoring view of the Bible.

Paperback, 159 pages, \$18.00

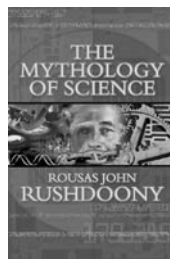


science

The Mythology of Science

By R.J. Rushdoony. This book points out the fraud of the empirical claims of much modern science since Charles Darwin. This book is about the religious nature of evolutionary thought, how these religious presuppositions underlie our modern intellectual paradigm, and how they are deferred to as sacrosanct by institutions and disciplines far removed from the empirical sciences. The "mythology" of modern science is its religious devotion to the myth of evolution. Evolution "so expresses or coincides with the contemporary spirit that its often radical contradictions and absurdities are never apparent, in that they express the basic presuppositions, however untenable, of everyday life and thought." In evolution, man is the highest expression of intelligence and reason, and such thinking will not yield itself to submission to a God it views as a human cultural creation, useful, if at all, only in a cultural context. The basis of science and all other thought will ultimately be found in a higher ethical and philosophical context; whether or not this is seen as religious does not change the nature of that context. "Part of the mythology of modern evolutionary science is its failure to admit that it is a faith-based paradigm."

Paperback, 134 pages, \$17.00



economics

Making Sense of Your Dollars: A Biblical Approach to Wealth

By Ian Hodge. The author puts the creation and use of wealth in their Biblical context. Debt has put the economies of nations and individuals in dangerous straits. This book discusses why a business is the best investment, as well as the issues of debt avoidance and insurance. Wealth is a tool for dominion men to use as faithful stewards.

Paperback, 192 pages, index, \$12.00



Christianity and Capitalism

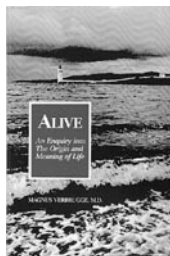
By R.J. Rushdoony. In a simple, straightforward style, the Christian case for capitalism is presented. Capital, in the form of individual and family property, is protected in Scripture and is necessary for liberty.

Pamphlet, 8 pages, \$1.00

Alive: An Enquiry into the Origin and Meaning of Life

By Dr. Magnus Verbrugge, M.D. This study is of major importance as a critique of scientific theory, evolution, and contemporary nihilism in scientific thought. Dr. Verbrugge, son-in-law of the late Dr. H. Dooyeweerd and head of the Dooyeweerd Foundation, applies the insights of Dooyeweerd's thinking to the realm of science. Animism and humanism in scientific theory are brilliantly discussed.

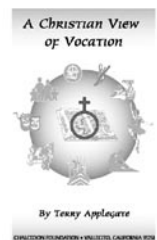
Paperback, 159 pages, \$14.00



A Christian View of Vocation: The Glory of the Mundane

By Terry Applegate. To many Christians, business is a "dirty" occupation fit only for greedy, manipulative unbelievers. The author, a successful Christian businessman, explodes this myth in this hard-hitting title.

Pamphlet, 12 pages, \$1.00

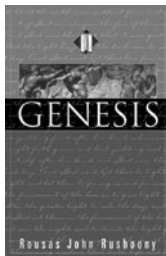


biblical studies

Genesis, Volume I of Commentaries on the Pentateuch

By Rousas John Rushdoony. *Genesis* begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

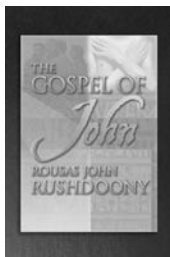
Hardback, 297 pages, indices, \$45.00



The Gospel of John

By R.J. Rushdoony. In this commentary the author maps out the glorious gospel of John, starting from the obvious parallel to Genesis 1 ("In the beginning was the Word") and through to the glorious conclusion of Christ's death and resurrection. Nothing more clearly reveals the gospel than Christ's atoning death and His resurrection. They tell us that Jesus Christ has destroyed the power of sin and death. John therefore deliberately limits the number of miracles he reports in order to point to and concentrate on our Lord's death and resurrection. The Jesus of history is He who made atonement for us, died, and was resurrected. His life cannot be understood apart from this, nor can we know His history in any other light. This is why John's "testimony is true," and, while books filling the earth could not contain all that could be said, the testimony given by John is "faithful."

Hardback, 320 pages, indices, \$26.00



Companion tape series to *The Gospel of John*

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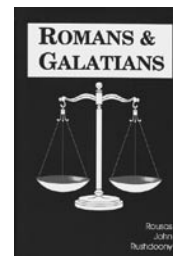
Romans and Galatians

By R.J. Rushdoony. From the author's introduction: "I do not disagree with the liberating power of the Reformation interpretation, but I believe that it provides simply the beginning of our understanding of Romans, not its conclusion....

The great problem in the church's interpretation of Scripture has been its ecclesiastical orientation, as though God speaks only to the church, and commands only the church. The Lord God speaks in and through His Word to the whole man, to every man, and to every area of life and thought. . . . To assume that the Triune Creator of all things is in His word and person only relevant to the church is to deny His Lordship or sovereignty.

If we turn loose the whole Word of God onto the church and the world, we shall see with joy its power and glory. This is the purpose of my brief comments on Romans."

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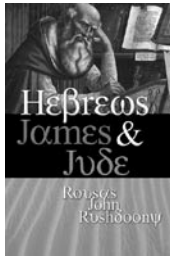
Galatians - "Living by Faith"

A cassette series by R.J. Rushdoony. These nineteen sermons completed his study and commentary.

10 cassette tapes, RR415ST-10, \$30.00

Hebrews, James and Jude

By R.J. Rushdoony. There is a resounding call in Hebrews, which we cannot forget without going astray: "Let us go forth therefore unto him without the camp, bearing his reproach" (13:13). This is a summons to serve Christ the Redeemer-King fully and faithfully, without compromise.



When James, in his epistle, says that faith without works is dead, he tells us that faith is not a mere matter of words, but it is of necessity a matter of life. "Pure religion and undefiled" requires Christian charity and action. Anything short of this is a self-delusion. James's letter is a corrective the church needs badly.

Jude similarly recalls us to Jesus Christ's apostolic commission, "Remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ" (v. 17). Jude's letter reminds us of the necessity for a new creation beginning with us, and of the inescapable triumph of the Kingdom of God.

Hardback, 260 pages, \$30.00

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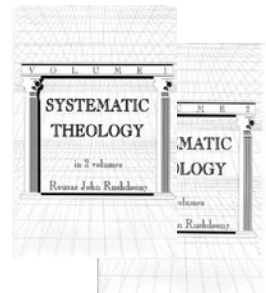
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theology

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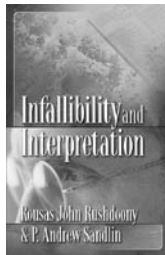
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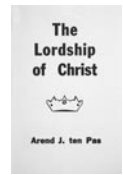


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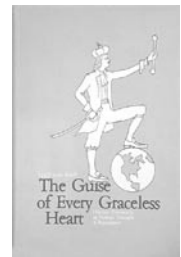
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By R.J. Rushdoony. "The doctrine of the infallibility of Scripture can be denied, but the concept of infallibility as such cannot be logically denied. Infallibility is an inescapable concept. If men refuse to ascribe infallibility to Scripture, it is because the concept has been transferred to something else. The word infallibility is not normally used in these transfers; the concept is disguised and veiled, but in a variety of ways, infallibility is ascribed to concepts, things, men and institutions."

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taking dominion

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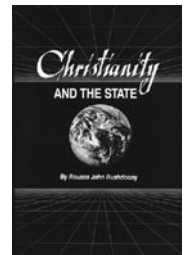
By Edward A. Powell and R.J. Rushdoony. God's Kingdom covers all things in its scope, and its immediate ministry includes, according to Scripture, the ministry of grace (the church), instruction (the Christian and homeschool), help to the needy (the diaconate), and many other things. God's appointed means for financing His Kingdom activities is centrally the tithe. This work affirms that the Biblical requirement of tithing is a continuing aspect of God's law-word and cannot be neglected. This book is "must reading" as Christians work to take dominion in the Lord's name.

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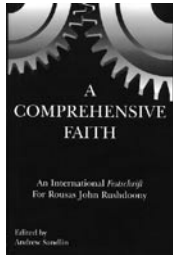
Roots of Reconstruction

By R.J. Rushdoony. This large volume provides all of Rushdoony's *Chalcedon Report* articles from the beginning in 1965 to mid-1989. These articles were, with his books, responsible for the Christian Reconstruction and theonomy movements.

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A Comprehensive Faith

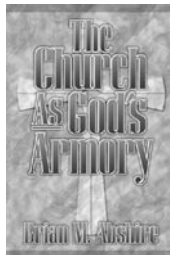
Edited by Andrew Sandlin. This is the surprise *Festschrift* presented to R.J. Rushdoony at his 80th birthday celebration in April, 1996. These essays are in gratitude to Rush's influence and elucidate the importance of his theological and philosophical contributions in numerous fields. Contributors include Theodore Letis, Brian Abshire, Steve Schlissel, Joe Morecraft III, Jean-Marc Berthoud, Byron Snapp, Samuel Blumenfeld, Christine and Thomas Schirrmacher, Herbert W. Titus, Owen Fourie, Ellsworth McIntyre, Howard Phillips, Joseph McAuliffe, Andrea Schwartz, David Estrada-Herrero, Stephen Perks, Ian Hodge, and Colonel V. Doner. Also included is a forward by John Frame and a brief biographical sketch of R. J. Rushdoony's life by Mark Rushdoony. This book was produced as a "top-secret" project by Friends of Chalcedon and donated to Ross House Books. It is sure to be a collector's item one day.



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By Brian Abshire. What if they gave a war and nobody came? In the great spiritual battles of the last century, with the soul of an entire culture at stake, a large segment of the evangelical church went AWOL. Christians retreated into a religious ghetto, conceding the world to the Devil and hoping anxiously that the rapture would come soon and solve all their problems. But the rapture did not come, and our nation only slid further into sin.



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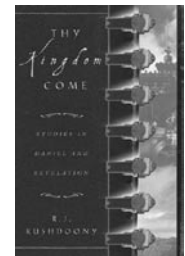
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eschatology

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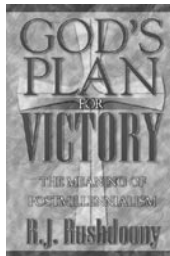
By R.J. Rushdoony. First published in 1970, this book helped spur the modern rise of postmillennialism. Revelation's details are often perplexing, even baffling, and yet its main meaning is clear—it is a book about victory. It tells us that our faith can only result in victory. "This is the victory that overcomes the world, even our faith" (1 John 5:4). This is why knowing Revelation is so important. It assures us of our victory and celebrates it. Genesis 3 tells us of the fall of man into sin and death. Revelation gives us man's victory in Christ over sin and death. The vast and total victory, in time and eternity, set forth by John in Revelation is too important to bypass. This victory is celebrated in Daniel and elsewhere, in the entire Bible. We are not given a Messiah who is a loser. These eschatological texts make clear that the essential good news of the entire Bible is victory, total victory.



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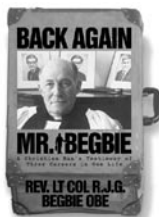
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